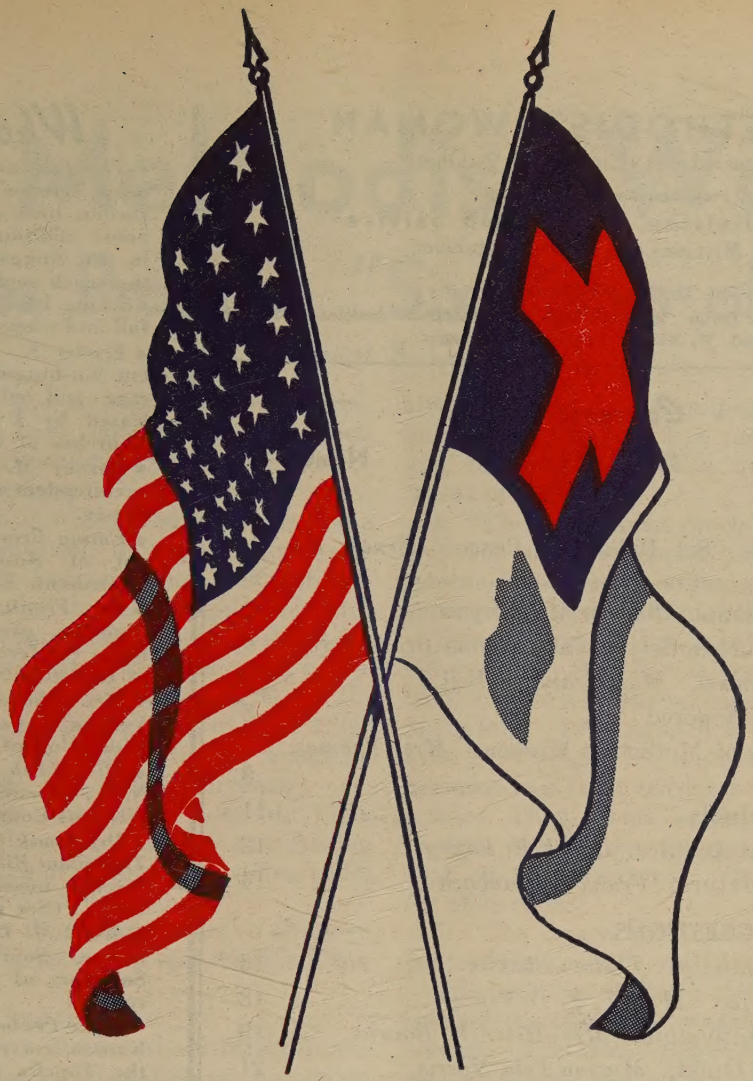


THE Methodist Woman

July, 1943

THE METHODIST WOMAN

420 Plum Street, Cincinnati 2, Ohio

Published monthly by the

Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

BETTIE S. BRITTINGHAM, Editor MRS. HELEN COX EXMAN, Assistant Editor

MRS. GEO. W. KEEN, Publication Manager

★ ★ ★ **Contents** ★ ★ ★

Volume 3 July, 1943 Number 11

FEATURES . . .

Churches Propose "Six Pillars of Peace." *Ernest K. Lindley* 3

Hospital International. *Barney M. Morgan* 4

Rose Gregory Houchen Settlement. *Emma Brandeberry* 6

Sarah, the Undaunted. *Mrs. Frank G. Bell* 7

Mrs. J. D. Bragg Honored 8

World Federation of Methodist Women. *Mrs. Thomas Nicholson* 8

Medical Work in India 11

Women and Rural America. *Edith E. Lowry* 12

Literacy and Literature. *Frank C. Laubach* 14

DEPARTMENTAL SUGGESTIONS . . .

The Larger Community. *Thelma Stevens* 16

"Keyed" for Service. *Mrs. V. F. DeVinny* 18

Education and Cultivation. *Mrs. Helen B. Bourne* 19

Wesleyan Service Guild. *Marion Lela Norris* 21

Every Student Secretary on the Alert. *Mrs. Lenore E. Porter* 23

Youth in a World of Opportunity. *Helen L. Johnson* .. 24

Christian Adventures in Learning and Living. *Ruby Van Hooser* 25

The Three R's. *Maud M. Turpin* 26

PLAYLET . . .

The Volunteer Woman and Her Church. *Irene Penland Cammack* 27

FURLOUGHED MISSIONARIES . . .

What They Are Doing 29

Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription Price: Fifty cents a year, payable in advance. Subscriptions may begin with any month. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, 50 cents. Canada, Newfoundland, and Labrador: One year, 75 cents. All other foreign countries: One year, 85 cents.

Names of subscribers and all money should be sent to the Publication Manager, Mrs. Geo. W. Keen, 420 Plum Street, Cincinnati 2, Ohio. Receipts will be returned only on request. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y. The address of the Assistant Editor is 420 Plum St., Cincinnati 2, Ohio.

Who's Who

• *The July number of* "The Methodist Woman" points up plans for various lines of work for the year. Some additional plans will appear in the August issue. It is hoped that each society will use this as a working basis in planning for the fall and winter months.

• *Ernest K. Lindley*, Correspondent Washington (D. C.) *Post*. Message and editorial comments released by Federal Council of Churches of Christ in America.

• *Barney M. Morgan*, general superintendent of work in Santo Domingo.

• *Emma Brandeberry*, superintendent of Rose Gregory Houchen Settlement, El Paso, Texas.

• *Mrs. Frank G. Bell*, Birmingham, Alabama, president of North Alabama Conference Woman's Society of Christian Service.

• *Mrs. Thomas Nicholson*, Mount Vernon, Iowa, president of World Federation of Methodist Women.

• *Miss Edith E. Lowry*, New York, N. Y., executive secretary of Home Missions Council of North America.

• *Dr. Frank C. Laubach*, author of *The Silent Billion Speak*, one of the foreign mission study books for 1944. (See page 19.)

• *Maud M. Turpin*, Nashville, Tennessee, Southeastern Jurisdiction Secretary of Literature and Publications.

• *Irene Penland Cammack*, Topeka, Kansas, corresponding secretary of the Topeka District, Kansas Conference Woman's Society of Christian Service.

Ask Yourself

1. Six propositions make a just and durable peace feasible.
2. Christian work in Santo Domingo is sponsored by what group?
3. "They literally loved her back to sanity and to faith in their God." Tell the story.
4. Four factors that are changing the farm picture completely.
5. It is almost as easy to teach illiterates to love Christ as to teach them to read. Explain.
6. How can the local churchwoman help the community bridge all differences and lead the way in building for Him?
7. *Must-be-done* items.
8. Topics for the approved study courses for adults.
9. "Counselors of youth have a great opportunity."
10. "Christian Adventures in Learning and Living" — explain.

The Methodist Woman

Churches Propose "Six Pillars of Peace"

By Ernest K. Lindley

WE EXPECT the churches to favor peace. But they have not often given much collective attention to ways and means of obtaining and preserving it. Recently a peace program with a substantial foundation was made public by the Commission to Study a Just and Durable Peace by the Federal Council of Churches. This commission, under the chairmanship of John Foster Dulles, has been studying the problem for more than two years. Mr. Dulles and some of the individual members have been studying the problem of organizing peace during most of their adult lives. (Mr. Dulles was counsel to the American representatives at the Versailles Conference.)

This program is not a blueprint. Like Mr. Eden and the American Government, this commission of the Federal Council of Churches is willing to let the details be filled in later.

It is believed that if agreement can be obtained on these six propositions, a just and durable peace will be feasible.

These are the six propositions:

1. "The peace must provide the political framework for a continuing collaboration of the United Nations and, in due course, of neutral and enemy nations."

Of the six, this is by far the most important. The other five are, in many ways, supplementary. Without the first, they would have little practical meaning.

2. "The peace must make provision for bringing within the scope of international agreement those economic and financial acts of national government which have widespread international repercussions."

This, it is explained, does not mean "free trade" or that nations must surrender their sovereign rights over their own economic and financial affairs. But it looks toward some kind of arrangement by which every nation will recognize that a change in its tariff or in the value of money effects other nations.

An economic or financial act which is bad for other nations is likely, in the long run, to be bad for the nation which makes it.

3. "The peace must make provision for an organization to adapt the treaty structure of the world to changing underlying conditions." This recognizes that nations, like individuals, seldom abandon freely their acquired legal rights, but that means must be found of modifying these rights, and relieving disabilities, without force or the threat of force.

4. "The peace must proclaim the goal of autonomy for subject peoples, and it must establish international rights organization to assure and supervise the realization of that end."

This recognizes that many subject peoples are not yet ready for self-rule, but that this should not be decided in a particular case, solely by the governing power. Its judgment is likely to be suspected even if it is sound. So there should be international agencies free from self-interest of the government power. They should be charged with seeing that pledges of ultimate autonomy are honored and that, in the meanwhile, "there is no exploitation for alien ends."

5. "The peace must establish procedures for controlling military establishments everywhere."

This assumes that the defeated nations in this war will be effectively disarmed. But that is not enough. The armed power of the victors must be regulated with respect to each other, since "vast military establishments have no valid reason for existence except to enable their possessors to be a law unto themselves."

The interesting thing about this proposal, considering its source, is that it does not advocate complete disarmament. It recognizes, on the contrary, that force will be required to preserve international order. Its purpose is to limit the force to that necessary to serve the general welfare by preserving peace.

6. "The peace must establish in principle, and seek to achieve in practice, the right of individuals to religious and intellectual liberty." Only in this way can there be an informed world opinion, which must be the ultimate basis of a durable peace.

* * * *

Thus stated, the six political propositions are far reaching. They are intended to be. But they are so presented that they can be implemented gradually. And, as Mr. Dulles showed in his speech presenting them, they are rooted in realistic considerations. The most fundamental and realistic is whether or not the postwar world is to be organized for collective security or is to be subjected to the vagaries of politics. —*Washington, D. C. Post.*

Hospital International

By Barney N. Morgan

World War Number Two has brought so many changes into areas that have lived in comparative quiet for generations that it is not surprising that the Caribbean area, made up of the countries and the islands laying between the two continents of the Western Hemisphere, have found stimulating changes as well as frightening problems. That island lying between Cuba and Puerto Rico, known historically as the Island of Santo Domingo, but which politically is made up of two republics, Haiti occupying one third of the island and the Dominican Republic occupying the remaining two thirds, is in the midst of the changes that its position forces upon it. The Dominican Republic approaches its hundredth anniversary of independent life which will be celebrated in 1944. The million and one half Dominicans who live on the less than twenty thousand square miles of its territory have among their ancestors the great Christopher Columbus himself, Cortez, Pizarro, Balboa, and others of the Spanish Conquistadores, whose names history records in terms which time is likely to obliterate.

The story of the relation of these peoples to the United States is one of many changes. The little republic has seen turbulent times but has also during the last year seen peaceful progress in many directions. The airplane has brought the Dominican Republic within a day's journey from Miami on a regular daily schedule of Pan-American Airways. Steamship travel from ports in the United States has been regular and comfortable, taking from five to ten days, according to the routes traveled and the number of stops made. Ocean-going vessels can dock at the capital city, Ciudad Trujillo, within a few squares of some of the oldest landmarks in the New World. Today the same priorities of travel space embarrass those who wish to move from the mainland to the Dominican Republic both by plane and by steamer, and mail is greatly delayed due to censorship. While the Dominican Republic is self-sustaining as to essential foodstuffs, being able to produce practically all that it needs, it does, however, find itself embarrassed by the difficulty of taking in such things as building materials, hospital supplies, automobiles.

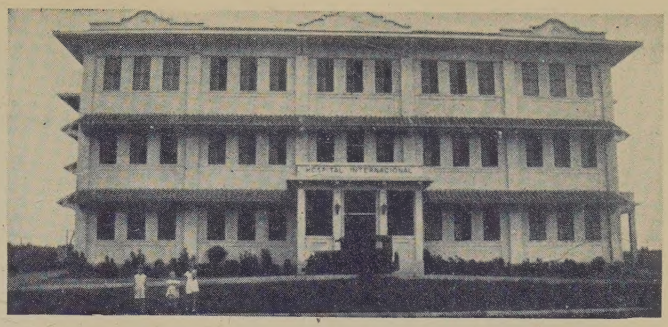
Into this island republic the Methodist, the Presbyterian U. S. A., and the United Brethren churches have established work to supplement the Christian work already being done without transporting to the island the historical denominational separations of the mainland. Representatives of these denominations formed the Board for Christian Work in Santo Domingo, which has developed a Christian and social work of unusual strength, facing the opportunity before it with originality and with keen earnestness.

One of the most valuable pieces of work that is being done under the auspices of the Board for Christian Work in Santo Domingo is that which is being done through the hospital and its outlying clinics and special services at Ciudad Trujillo, and Santo Domingo. The physicians in charge are all Dominican natives, most of whom have had post-graduate work either in the United States or in Europe. Much of the credit for the success of the hospital is due to these men, but it is quite

Eleven of our graduates are serving on the nursing staff of the hospital

fair to add that Miss Eunice Baber, a citizen of British Honduras, superintendent of the nurses at the hospital, is responsible for these keen and competent helpers.

The nurses are still having to be housed in the hospital itself and occupy rooms that should be utilized for patients. The board has been conscious of this need for a long period of time but the funds with which to erect a nurses' home have not been available. When materials are again available it is hoped that some good friend may provide the Nurses' Home, thus making possible a large addition to the medical service.



Not only has the hospital, with its modern standards, served as a unit, but it has also been helpful in stimulating the Republic as a whole to more scientific service in the care of the sick and also along the line of preventive medicine

It is not, however, in the actual care of patients that the hospital has served alone, the contribution that it has made in training nurses has been an outstanding service. At the present time two of the student nurses are from the Presbyterian Mission at Bogoto, Columbia, and other neighboring countries lacking nurses' training facilities for evangelical girls will find a partial answer at least to their problems. Six nurses were graduated this year, among them being one male nurse, the first in the country. The difficulty of securing hospital supplies keeps the staff constantly anxious and brings upon the Board in New York the constant need of trying to secure priorities for the much-needed drugs and hospital supplies.

The hospital staff does its share in co-operating with all the health and patriotic forces in the community. Two of the physicians of the hospital and Dr. and Mrs. Morgan are all teaching classes in the University of Santo Domingo, thus securing a relationship with the intellectual element of the Dominican people, at the same time strengthening the work of the various departments of the Evangelical service.

First Dominican Evangelical Church, Ciudad, Trujillo, Dominican Republic

Miss Baber is active in the British Red Cross. Dr. Morgan, the superintendent of all the work in the Island, is a member of the American War Relief Committee, whose funds go largely to the American Red Cross, or for local relief of the fighting forces.

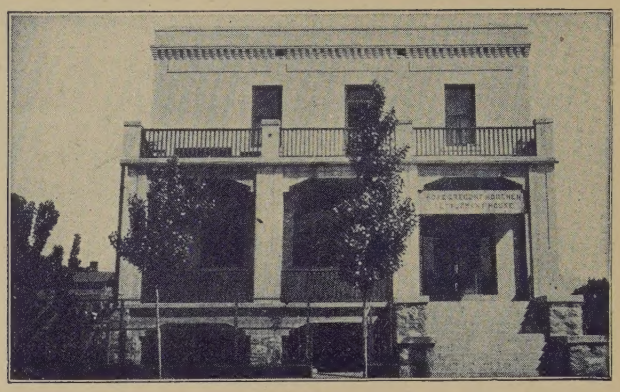
The staff of the hospital had a large part in the drafting of a new National Nursing Law, which provides for a National Board of Examiners for Nurses, consisting of two doctors and three graduate nurses and for the annual registration of nurses, graduates of accredited schools. In recognition of the fine service done by the Hospital Internacional, and in recognition of her own valuable service to the whole cause of medicine, Miss Eunice Baber was named a member of the Board of Examiners. When the Dominican Red Cross organized first-aid classes to use the American Red Cross course, the first class to finish and receive certificates was the one held at the Central Church of Ciudad Trujillo, and it is also significant of the part played by the hospital in the health program of the community that every teacher of this course was either a teacher or was a graduate of the School of Nursing of the Hospital Internacional.

One ideal constantly in the minds of both board and staff is the desire that medical work shall be extended to the rural areas. The difficulty of transportation inland makes it most important that there should be out-patient work going farther into the country, but funds have not yet made it possible for such a work to be established.

These are trying times, but Christian Missions must strengthen their work in countries where they are still free to carry on. Latin America, North and South, and the islands of the seas, should enter the world arena as Christian nations. That is our task, to win the Americas for Christ, for faith in him alone will bring final victory.

Rose Gregory Houchen Settlement

By Emma Brandeberry



An average of nearly 1,400 individuals are reached every month in Rose Gregory Houchen Settlement, and an average of ninety-five calls are made in the homes by the workers

In a country that is very much like the land of Palestine, among a people who are buoyant, responsive, and colorful, stands a two-story white house called the Rose Gregory Houchen Settlement of El Paso, Texas, which serves as a sentinel of friendship and good will between the people of America and the people of Mexico. We assimilate the best of their culture, their art, their ideals, and they, in turn, gladly accept the best that America has to offer as they themselves become one with us.

The work here in the present building was started in 1912, the first $1,000 being given by Mrs. Rose Gregory Houchen, who saw here in South El Paso a great opportunity for such an investment. The work has grown and changed and the wisdom of Mrs. Houchen has been shown on every hand. Sanitary conditions have improved, more children go to school, more parents become citizens, more unite with the Protestant Church, more enter business and public life, and more and more they are taking on the customs and standards of the Anglo people. Last year when the government started a housing project, our people were glad for the upward lift.

Our program at the settlement is religious, educational, and social. For the little children we have the kindergarten where they learn English while the teacher learns Spanish, and where all the children learn to adjust themselves socially. In connection with the kindergarten there is a mothers' council through which the mothers and the teachers come to a common understanding. Sometimes the meetings center around such questions as these: "What should a parent do when Juan declares he is not going to school any more because the teacher punished him?" or again, "Why won't a child mind until the mother raises her voice?" We find the mothers ready to co-operate. In their meetings we also have religious topics and a social hour.

We have groups for all ages both for boys and girls at the settlement. Our rhythm band, taught by one of our own college graduates, takes care of a large group that has just left the kindergarten class. Sewing classes, cooking, Girl Reserves, Boy Scouts, carpentry, playground represent some of the interesting activities of the settlement.

The older girls have a Red Cross knitting class with a volunteer teacher from the neighborhood. They have made little "beanies" and are now working on sweaters and helmets, trying to do their part in the national emergency. The women of the mothers' club are helping with Red Cross sewing and doing nutritition work through the cooking classes.

The church work is an outgrowth of the settlement. We now have a fully organized church with a resident pastor and family. We have a Sunday school, choir, missionary society, intermediate and senior league, and a youth forum. Our young people are very active not only in their own groups, but also in union and zone meetings.

We are proud of our job not because of what we have done but because of what can be done and because of the challenge in it. As we see some of our girls as graduate nurses from hospitals, others as kindergarten teachers, others as pastors' wives, others as mining engineers, others as teachers, we know that this work is inspired by Christ.

Sarah, the Undaunted

By Mrs. Frank G. Bell

IN DAYS such as these most of us find ourselves like the little boy who was in an accident several years ago. The buggy in which he was riding was overturned when the horse became frightened at an approaching automobile. The boy was pinned underneath. When his mother anxiously called to him, "Johnny, are you hurt?" his trembling answer came, "No, but I'm skeered to death." Today most of us find our accustomed lives in jeopardy and unless we are to be "skeered to death" we must find some source of courage and strength.

One of the finest ways to receive inspiration to live nobly in times of stress is to see what traits of character great men and women have shown under similar trials. Even though outward circumstances may vary the human heart remains the same. Courage, loyalty, faith, and determination do not change from age to age. For that reason the noble characters of the Bible have a profound influence upon us today, though centuries removed in both time and circumstance.

It is for this reason that we appreciate anew the strength shown by Sarah, the wife of Abraham, the mother of the Hebrew race. In Genesis we are given a charming vignette of her—her beauty, her obedience, her unselfishness, and her courage. The problems which came to her were varied but she met each with the determination to face it and solve it to the best of her ability.

The first challenge which Sarah met was one requiring physical courage. Our pioneer grandmothers doubtless could fully appreciate her emotions as she left the land in which she had been born to set out for an unknown one, for they knew the dangers involved. While we of this generation do not face geographical frontiers, yet the frontiers of a new world, a postwar world, stand before us. To face the problems which it presents calls for an alert mind, willing to study without prejudice the needs of other nations, races, and groups. It calls for a will to seek the solution in the Spirit of the Master. The opportunity today which women have in helping to shape the new world has never before been accorded them. May we have the courage to meet our responsibility.

Sarah's beauty was a source of anxiety to Abraham, for he felt that it might cause his life to be endangered. As they traveled from country to country he knew that she would attract the attention of the kings of those lands. These kings, he feared, might take his life in order to obtain Sarah for themselves. Sarah met this difficulty by agreeing to follow his suggestion and represent herself as his sister. By doing this she transferred the risk from Abraham to herself. Viewed according to the ethics of today this may not have been a noble solution, but the motive of self-forgetfulness that prompted Sarah to agree to it and the courage she showed in putting it into effect arouses our admiration.

To be childless in Sarah's day was the worst calamity that could befall a woman. Such a condition brought with it a feeling of frustration, a fear of losing the husband's love, a sense of complete failure. Sarah faced this situation in her own life bravely and tried to solve it in the only way she saw open to her—a way that was acceptable to the traditions of her time. She gave her maid, Hagar, to Abraham for a wife. Later, when Hagar took advantage of her position to scorn her mistress Sarah demonstrated that she was no weakling, by casting out Hagar and her son.

In Paul's letter to the Hebrews he gives Sarah a place in his list of those who had great faith and were thereby rewarded. He says, "Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised."

The birth of this son must have brought to Sarah her supreme test. She must have known Abraham's intentions that day as he left the home with his high but mistaken purpose, to offer Isaac as a sacrifice. The entire story of Abraham and Sarah indicates such a close relation between the two that she would have been in his confidence in so important a matter. We have seen that she was no weak, inarticulate person in things that deeply concerned her, so her very quietness on this momentous occasion leads us to believe that she was not only aware of Abraham's intention but that she agreed in it. What this must have cost her is not difficult to see, for in addition to a mother's natural love for her child there is added the disappointment that God's promise to Abraham could not be fulfilled through her. In spite of this she must have put love for God before love for her son.

Throughout our land today mothers are called upon to make a similar sacrifice with the same courage. As life beats upon us in these strenuous days may the study of these great women of the Bible give us renewed strength to face our battles bravely.

Mrs. J. D. Bragg Honored

In honoring Mrs. J. D. Bragg, President of the Woman's Division of Christian Service, Wesley College, Grand Forks, North Dakota, honored the women of Methodism. At the recent Special Convocation held by Wesley College at the seat of the Annual North Dakota Ministerial Conference at Minot, North Dakota, Grace Lorena Bragg was presented for the honorary degree of Doctor of Humane Letters. Professor George A. Henry, of Wesley College, in presenting Mrs. Bragg for this degree said:

"President Hicks, I have the great pleasure and honor to present to Wesley College a woman whose outstanding ability and whose generous service to her church have endeared her to many thousands of our churchwomen in the Woman's Society of Christian Service, of which she is the national president; and likewise to the church at large.

"She has made a notable contribution to the welfare of humanity in her untiring and able leadership in the organization and development of the largest body of Christian women in the world devoted to the Christian missionary enterprise. Her work for Christian missions before, during, and after Unification in The Methodist Church has been outstanding. As president of the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church, she is now giving inspiring and devoted leadership to a cause that seeks to bring the highest ministry of religion and service to humanity in all parts of the world.

"I present to you, President Hicks, Mrs. Grace Lorena Bragg, of St. Louis, Missouri, for the honorary degree of Doctor of Humane Letters."

President T. Ross Hicks read the following citation as this degree was bestowed on Mrs. Bragg:

"Grace Lorena Bragg, earnest student, inspiring leader in local church, denominational and interdenominational missionary activities, outstanding leader in the woman's work of Methodism, devoted wife and mother in a Christian home, upon recommendation of the faculty, and with the approval of the trustees of Wesley College, and upon the authority vested in me as president, I confer upon you the honorary degree of Doctor of Humane Letters. In token of this degree, I present you with a diploma, properly signed and bearing the seal of your Alma Mater, and in further token of your advanced standing, I am authorized to decorate you with the Doctor's Hood."

The beautiful hood which was presented was the gift of the St. Louis District, Woman's Society of Christian Service. The entire service was lovely with conference officers as honored guests and was a splendid tribute to our president and to woman's work in the church.

World Federation of Methodist Women

By Mrs. Thomas Nicholson

The first annual meeting of the Hinghwa Conference Woman's Society of Christian Service was held December 31, 1942, and January 1, 1943, in Hinghwa City, China. "Faith" was the topic around which the program was built. A year ago the officers had pledged themselves to promote this new work in the conference. They had set the conference goals for eight organizations, two for each district. Two of the districts met the goal with a total of six flourishing organizations. In addition to the auxiliaries for women, the children's groups have been organized with an enrollment of three hundred boys and girls.

Each auxiliary was entitled to entertainment for two delegates. Hankong sent ten, that auxiliary paying for the eight extra. The city folks were all there. Meetings were to be held in the Woman's School Chapel. The delegates were to be entertained in the dormitory. All day Thursday the local auxiliary women were decorating the chapel and bedrooms, besides preparing the banquet they were giving to all the delegates that evening. Such a gala time! Sixty women sat down to this lovely Chinese feast, mingling food with Christian fellowship.

The evening's program was a welcome for the delegates, furnished by Hamilton girls' high school and the Union primary school. How these women enjoyed seeing the folk dances and hearing the robed speaking choir. The kindergarten action songs were clever. And then the Christmas pageant brought the happy evening to a climax. January 1 was a full day. Each auxiliary presented its report for the year. Much of it was what they had *not* accomplished. But the churches had been cleaned, streets paved, special Christmas decora-

tions prepared for the different churches, besides holding monthly meetings discussing subjects of interest as prepared in the study book.

Several of the auxiliaries had made and used mite boxes. One group raised $400 with their mite boxes. When the treasurer gave her report of $2,082 having been raised during the year, a look of wonderment and incredulity passed over the faces of those in the audience. How had the mites counted up to such an amount! But they immediately began to think of what could be done if the society but continued on its way.

The officers had met the day before to plan for the coming year's work. They smiled as they realized their plans would materialize. The first year of the organization the officers had pledged sixty per cent of the funds for the area work, the rest to aid our leper women and three of our retired Bible women. Now they could increase their aid to the lepers and also add a fourth retired Bible woman to their list. Their faith had been rewarded, making it possible for them to undertake greater things for the coming year.

Statistics are not easy to obtain. Officers are new, so results could not be measured "by a yard stick." However, most of the members reported having read the book of Mark; many had taught others to read the Romanized, while some had won others to Christ. One society reported that the officers went out each Saturday afternoon to tell the gospel story.

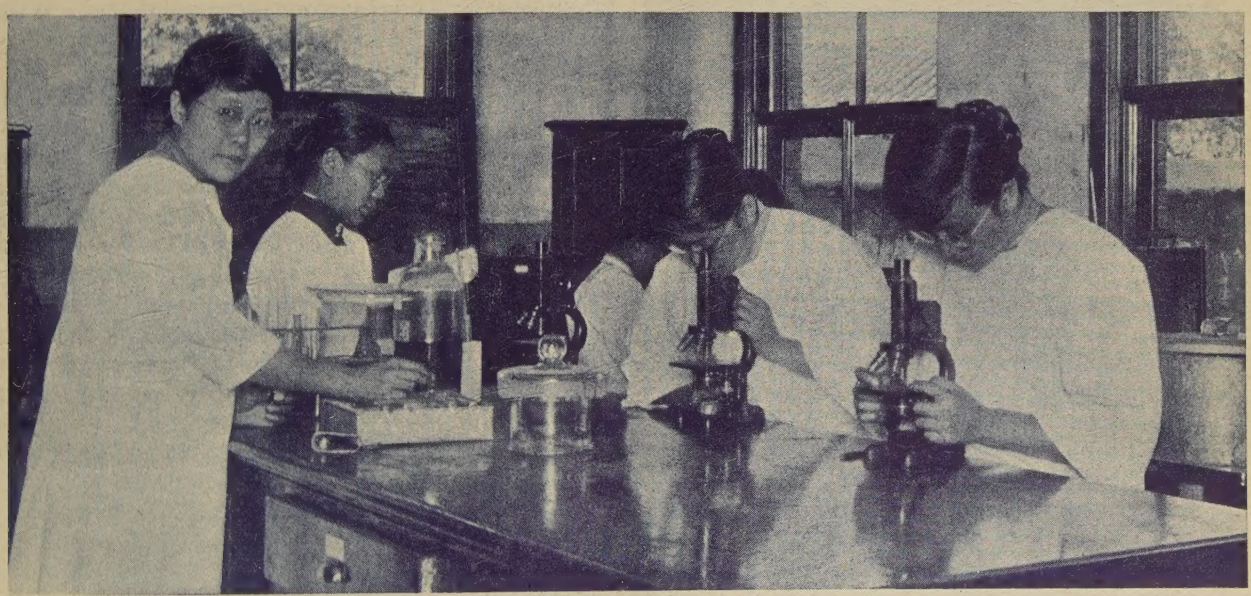
Stories of self-sacrifice were heard from many places. When the leper women heard they were to be helped, they asked if they might not join the society. They now have a band and each woman gave a dollar out of her mites for her dues.

Another woman who eats but two meals a day asked for a mite box. "What can you do with a mite box? You haven't enough to eat three meals a day. How can you help?" "Never mind, just let me have a mite box. I'll pay twenty cents for it." However, when the mite boxes were opened she proudly brought hers with the rest. It contained $6.36. We all felt that Christ was very near, and could hear him say, "She has given more than the others, for she has given all she had." This woman, in order to eat two meals, must carry heavy loads and do very hard, disagreeable labor.

Goals for the Hinghwa Conference are as follows: each district will endeavor to have three active organizations. Each member is to read Luke, and the morning-watch material is to be gotten out locally.

Mother's Day is to be set aside for a special program to be held in each church, when a thank offering honoring mothers is to be taken. The conference program committee was asked to prepare suitable programs and send them to the auxiliary presidents.

Three "quiet time" talks were given by Mrs. Ling, wife of one of the district superintendents. Her talks were on faith, bringing all very near to the Throne. Friday night, following her closing talk, the newly elected officers were installed. A large cross was hung at the front of the chapel. Candles were lighted to represent each society in the conference. At the close of this service all



The battle of science goes on in China, and these young women prepare for this new role in China's Life

took communion together and pledged the new year's work. And each delegate left with a resolve in her heart to make the coming year a bit better for having attended the first annual meeting of the Hinghwa Conference Woman's Society of Christian Service.

Yenping Conference (also in China) reports a remarkably fine session in spite of almost prohibitive travel expenses and dangerous roads. One group of about seven women walked for two days over seventy miles of mountains and rough roads.

The two days preceding conference were given to the reorganization of women's work. The former Yenping Woman's Conference which has been organized for twenty-two years became the new conference Woman's Division of Christian Service, and a petition was sent to the annual conference asking that Bible women and other lay workers who measure up to certain standards of training be seated in the conference. This petition met with almost unanimous approval and the conference became a really united body of the men's and women's work.

Present-day spiritual leaders prepared at Bible Training School

Edna Tsai, a Hwa Nan College graduate and a teacher in the high school, is an enthusiastic head of our conference Woman's Society, and how thankful we are for her able leadership and vision in these days when we are still feeling our way! At her suggestion the officers of the conference organization, most of whom live here in the city, meet once a month for fellowship and prayer, and to share new ideas and plans for the work. We have set as a goal for the year the organizing of local divisions in at least one fourth of the churches of the conference, and with seven already organized and the year still young, we have hopes that we may even go beyond this. We are thrilled with the response of the women and believe that this new set-up is going to mean new life and activity for them. Yenping City was recently left without the help of a Bible woman, and the local women are taking full responsibility for her work—calling in the homes, praying with the sick, leading the weekly meetings, and in various other ways putting themselves on record as being on call for any who need their help. A group of these women have for some time had a prayer band which meets regularly. Just recently we witnessed some of the fruits of their prayers in the baptism of a young couple who not many months ago knew nothing about Christianity. The wife was "possessed" and the family had tried "idols" and every other method of cure known to them, all to no avail. Then this little group of Christian women took the case over. They prayed and fasted, kept the woman at the church for days where someone could stay with her day and night to quiet her fears. They literally loved her back to sanity and to faith in their God. The whole family destroyed their idols and their radiant faces now witness to the new life within. Even more encouraging are the reports from some country churches where educated women are so few and the problem of leadership for a local organization so difficult. A recent visitor at one such church wrote back most enthusiastically of the local Woman's Society of Christian Service activities of the prayer room where a group of women meet daily for prayer, and of the responsibility they are taking for the work of the church in that village and for winning their non-Christian sisters to Christ. "It has been decided that sixty per cent of the giving will still go to our Fukien Missionary Society School at Yungan. The remainder will be divided between relief work in Europe and local activities. Last year, in spite of hard times, there was a noticeable increase in gifts, the total amount going over one thousand dollars. With more active organizations throughout the conference, we believe we shall do even better this year."

Letters are coming through from India, South Africa, North Africa, South America, and Mexico. Our letters to Europe, even including Switzerland, are not reaching their destinations. The messages which trickle through are filled with longings, struggles, and sufferings. The world is yearning for a peace which is not mere cessation from conflict but a positive, constructive, co-operative fellowship.

Surely kinship and understanding, welded in a common loyalty to Jesus Christ, is stronger than any barrier of color or country, is vitally bound up with world peace and world progress. Surely it is the coming of the kingdom of God in the life of nations and races! Every honest bit of work, every sacrifice of love and devotion, every penny of our "tithe" given to the spread of the good news of the kingdom of God, here and in lands overseas, is indeed an investment in world peace and world friendship.

Is it well with the children of India?

Medical Work in India

Kolar Hospital, Kolar, India.

MY DEAR MRS. MOORE:

Did you know that your cablegram sanctioning the Yellari project arrived just before our Medical Committee meeting the day before conference began! The Yellari people felt some time ago that we should occupy the only mission house on the property, which is very near the new church, and use a part of the church for our dispensary. The veranda of the mission house is used for school.

I was happy that the people themselves realized the wisdom of changing this plan and going back to our original plan of renting a building from the Tasildar until such time as it seems wise to build. This building is in the Hindu section of the village but very near the Christian community. I can see many advantages in this location for a beginner. The Tasildar will make some necessary improvements and then rent to us for Rs 10 per month.

In the meantime we are getting some necessary equipment together. It is impossible now to buy very many new things. Fortunately we had bought some things from the Corprons for the dispensary. Dr. Corpron gave us a number of instruments and Kolar Hospital is giving us a table. We are depending on beds and a couple of chairs plus a few other things from the Dhupdhal (W.F.M.S.) property. I must tell you this: when we bought cloth for our dispensary lien, we were unable to secure outing flannel for love or money. We were wondering what we would use for our newly born infants. On Sunday we opened a box that had been sent to me from Baltimore Conference Woman's Society more than a year ago. The boat on which it came was shipwrecked off the coast of Africa, but it was salvaged and reached us just a few months ago. What do you suppose was in it? Baby blankets, gowns, jackets, bags, and towels—just what we needed most! In just such Divine way so many things have come to us, so that in spite of exhorbitant prices and scarcity I know we'll get enough things to make a start.

We hope the greatest part of our program will be health education, but we realize we can't teach health to the already sick unless we can do some curative work. My dear, this is such a wonderful opportunity to do something worth while for His needy ones. When I think of the possibility of giving instruction in the homes, of organizing women's, children's, and men's leagues or clubs for the purpose of getting the people to realize their needs and helping them to do something about it, of the many opportunities we will have to help the Christian grow in the knowledge of the Great Physician and to show him to those who don't know him—oh, so many things we can do through Christ—I get so thrilled and am so grateful for the privilege of working. I know the work will be difficult but I know, too, that we can do all things through Christ, who strengtheneth us. Dr. Sonna is a dear, sincere Christian girl who is very capable and who has a passionate love for and desire to help her own people.

The minister who has been appointed to Yellari is a fine young educator full of enthusiasm. He is now at Tumkur and will not finish his work there (he teaches in the Seminary) until May, so he won't be coming to us until June. We realize the importance of a co-operative program and assure you we shall all work together for the glory of God and the development of his people.

With true love,

Eva K. Logue, R.N.

Women and Rural America

By Edith E. Lowry

The children of the city enjoy lots of sunshine, rest, and good food at Sunny Acres, Lewisville, North Carolina

"No NATION has ever achieved greatness unless this greatness was based on the well-being of the great farmer class, the men who live on the soil; for it is upon their welfare, material and moral, that the welfare of the rest of the nation ultimately rests," Theodore Roosevelt once said. History has shown that "whenever a civilization has allowed its rural life to deteriorate, that civilization has perished."

What has happened to rural life in America For years we have heard of the farmer's problem—but never has it been as serious as today. Let us see why. Agriculture has become a business, as well as a way of life with over six million producing units, farms, mostly operated by single families. It has had great difficulty in adjusting itself to the swift changes that recent decades have brought.

These are some of the long-time trends with which farm leaders have been grappling:

First, "Farmers have been unable to hold ownership of the land. In 1880 farm operators owned 63 per cent of the value of the farm real estate, the remainder being mortgaged and operated by tenants. The percentage of all farms operated by tenants was 25.5 in 1880, and 42 per cent in 1940. Every year 40,000 more farm families are added to the tenant group."

Second, "Mechanization of many farms has gone on rapidly. It has uprooted and made migrants of thousands of families."

Third, "Soil erosion has caused widespread loss of natural resources. Reliable estimates indicate that of about 414,000,000 acres of arable land, about 100,000,000 acres have been seriously impoverished by the washing away of topsoil, and that about a similar number are losing fertility at a rapid rate. The soil has been 'mined' for generations in many areas by careless farm practices."

Fourth, "The loss of foreign markets."

These four factors are changing the farm picture completely and the poor are getting poorer. Although farm people make up about one fourth of the nation's population, they have for many years been receiving only about 10 per cent of the national income. This 10 per cent is an average figure. Many receive less.

According to the Advisory Committee on Education, the farmers of the Southeast section of the United States have 14 per cent of the school children of the nation, but only 2 per cent of the income of the nation. With these statistics in mind it is not difficult to understand the limitations in health services and educational opportunities in rural America. In 1930, there were 800,000 children in the United States between the ages of 7 and 13 not going to school. Most of those children lived in the poorest rural areas. It is reported that we have 23,000 public-health nurses in the United States, but we need 65,000 to care for us adequately.

The increase in farm tenantry and decrease in land ownership have had their effect on the religious life of the rural community. For example—in one township, considered above the average, it was found that of the 684 people in the township only 177 attended any church. In one community in this township practically every supporting member of the church came from a landowning family.

The question of leadership in the rural church is a problem which comes back to the economic problem in large measure. Salaries paid rural preachers in many cases cannot possibly provide a decent level of living—and yet how can the community pay more? The key to the situation is co-operation—co-operation of the many little parishes within an area to provide more adequate leadership—a well-trained minister and a worker trained in religious education for work with the children and young people.

Let us see what happened in one community that had a trained religious leadership. It was located in a mountain county in Tennessee. Fifty odd families lived within a radius of three miles—the total population was around three hundred. Economically, their situation was tragic. There was a time at the beginning of the depression when the average cash income did not exceed $50 a year. (Relief brought the largest cash income ever experienced.) One visit from the doctor cost from ten to fifteen dollars, which had to be paid in cash or secured by a mortgage. Some families had sold their only cow to pay a doctor's bill. Under these conditions they waited until it was too late for medical care.

A sense of defeat, individualism that hindered co-operation, tenacity of tradition and custom, a sentimental religion divorced from life's situations —all these attitudes militated against improvement. But into this community came a young preacher just out of seminary to be the pastor—the first resident pastor of the only church in the community. He had come to remain as long as he could be of service in building a Christian rural community. Beginning with a recreational program, he led them in the building of a beautiful church on the hillside overlooking the community. The next step was the erection of a health center now in charge of a trained nurse. Adult study clubs have also been fostered with the result that a co-operative farmer's association was organized and several co-operative community enterprises undertaken. Among these are joint ownership of agricultural implements and a community sawmill. Still another step is the plan to develop some sort of community industry or craft to increase the cash income. The final chapter in this story is a homestead project. The young people were leaving the community because there was no opportunity for them there. Through a special gift suitable tracts of land are to be purchased and subdivided into farms. These farms are to be made available to approved persons, mostly young people, under contracts that will enable them to improve their holdings and finally become owners of the farms.

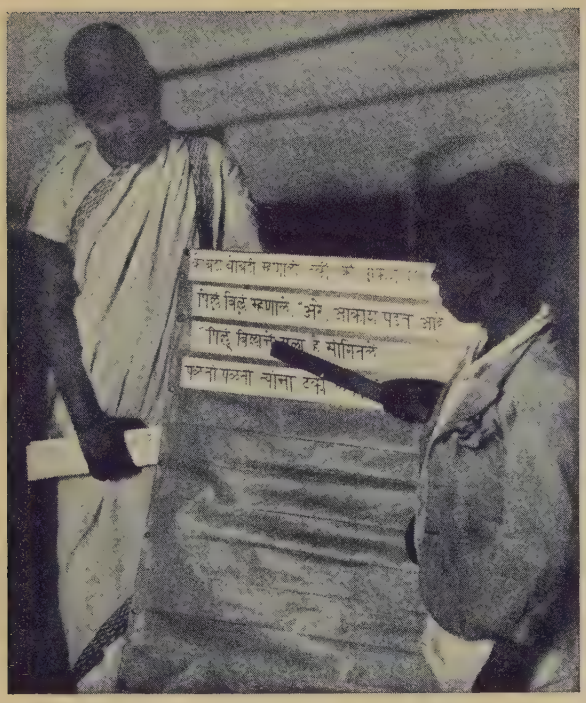
While the skilled leadership of the minister who related religion to the whole life was essential, no small measure of credit is due to the women of this community. Here and in communities throughout rural America the women—many times—have led the way in programs to raise the standard of living.

One of the most important things is that the interdependence of city and rural life must be recognized. Few people know that about one half of Uncle Sam's children are born and reared in rural areas, and that more than one half of our public-school teachers are rural teachers. Today urban centers depend upon the rural population for their growth and maintenance. Reports show that only about two fifths of our country will be able to remain on the farm—the rest will come to the cities. It is said that 48.4 per cent of the ministers in city churches came from communities of less than one thousand population. Those in the city must have a concern about what happens to those in the country and vice versa. After all, we are one people, whether we be Jew or Gentile, Negro or White, a new American or a descendant of the Pilgrim Fathers, a factory worker or a tiller of the soil, old or young. In this land foundations have been laid by our forefathers for a democratic way of life. "Religion and democracy are inseparable for democracy is dependent upon the application of Christian ideals. The ideals of the Founder of the Christian church who conceived the Fatherhood of God and the brotherhood of man as the norm of human relationships, and who thought man's relation to man should be the expression of his loyalty to their common Father, will ever furnish the strongest spiritual dynamic for the best community life, for the whole community movement is but one means towards the realization of his ideal of the kingdom of God on earth."

Commencement is an important day for the kindergarten children at Deborah McCarty Settlement, Cedartown, Georgia

Literacy and Literature*

By Frank C. Laubach



Learning to read in the Methodist School in Telegaon, India

LEADERS in Washington and in our colleges, in planning the postwar world, are saying almost daily: "America is the hope of the world. We must especially help the unfortunate half who cannot even read or write."

Educated America has suddenly become aware of the forgotten man! A vast host, twelve hundred millions of illiterates, more than all the people of Europe, added to all the people of Africa, plus all the people of the United States and North and South America and Australia and all the islands of the sea—that many are still illiterate, hopeless, hungry, afraid, unable to speak for themselves. And you, America, are their only hope! We cannot lift them out of their poverty, debt, fear, superstition, and disease until we first teach them to read, so that they can help themselves.

Then we Christians have still a stronger reason for making them literate. Protestants believe that every Christian must himself approach God through Jesus Christ, and that no priest can take his place. The great textbook from which we feed our souls is the Bible, and we believe that to fail to read the Bible is to starve the soul. You cannot be a full-grown evangelical Christian if you can't read. This is why we have spent hundreds of millions of dollars for great Bible societies, which have, with prodigious zeal, translated all or parts of the Bible into 1,055 languages which cover 90 per cent of the earth's population. The Bible is *printed* for nine tenths, but it is *open* for only four tenths of the world's people. For, according to the best statisticians, three out of five people in the world cannot yet read anything.

Among the non-Christians the facts are even more startling: over a billion non-Christians, nine out of every ten of them, are unable to read or even write their own names. We have not opened the Book to that billion until we have opened their eyes! With all our immense toil and expense, we have brought the gospel to only 10 per cent of the non-Christian world. *That* is startling! It points us to our next task—to teach that billion non-Christians to read.

When we saw that we must undertake that unbelievably stupendous task as a major part of bringing the world to Christ, we asked with a sigh, "Can it ever be done?"

We made some trials—and suddenly there slid open like silent doors a new amazing vista of opportunity to the church to serve and evangelize.

Those sleeping giants, Asia and Africa, have awakened and are determined to catch up with civilization. They find that illiteracy is enemy number one to all progress. But try as they may, they could not conquer that enemy. Medical missions, the Rockefeller Foundation, and native doctors have stamped out smallpox, cholera, and other epidemics so that their populations, once kept stationary by epidemics, have begun to zoom. The population of India rose thirty-three millions and her literacy rose only five millions in twenty years. It was that way everywhere in Asia and Africa. Their governments were desperate about it.

Then missionaries came along with a new type of easy lessons which can be taught by untrained volunteer teachers. If people have enough Christian love to teach one or two illiterate neighbors a year, any country can be made literate in five years! Enough love—but there is the joker! Countries tried these lessons and found they worked only when Christians fanned the spirit of unselfish service into flame. For example, the premier of Bombay Presidency said to a large gathering, "Unless India can get the spirit of

*The theme of our foreign mission study for 1944 is "Ventures in Learning and Living." Dr. Laubach has been called the "Apostle of Literacy" and has written one of our books. This article introduces that study.

loving service that these missionaries have, we can never become a literate nation." That is why these countries lean heavily on missionaries to furnish the passion and burning spirit which will carry campaigns through to success.

We had another delightful surprise. We discovered that while teaching illiterates we could win their hearts and lead them to Christ. The mere fact that literate people loved them enough to sit down close beside them and teach them one by one, as we always do, praising them for their progress, simply took the wind out of the illiterate's sails!

Time after time they have asked: "I can't see why you care so much for me. No educated person except money-lenders ever talked to me. Do you want money, too?"

We train our teachers to make this answer: "I learned this from Jesus Christ. He was always looking around for chances to help people. I find that when I try to help others, as Jesus did, my heart sings. When you have finished this lesson, I want you to teach other people and don't take a cent for it! See how your heart will sing."

A student in the Methodist church school in Antroli, near Nadiad, India

He tries it, his heart sings, and he thanks Christ for his teacher. We have found it almost as easy to teach illiterates to love Christ as to teach them to read.

Missionaries are helping backward countries by pioneering. Many countries are caught in deep ruts of ancient custom and cannot get out alone. Time after time it has been the missionaries in Asia and Africa who ventured forth in untrodden paths, spending money and years where others had too little faith or love to venture. This, by the way, was what the church did in Europe and America in past centuries.

It was missionaries who more than any other people carried the latest educational ideas and the newest methods into remote corners of the world. Take for example the new literacy lessons. Missionaries have carried around the world Professor Thorndike's discovery that old brains can learn as well as young, and that they can learn to read more quickly than children can, if they have good eyes.

They showed that it is cheaper to teach adults than children, if we have the proper textbooks so that we can use untrained voluntary teachers. They showed that the lessons for adults must be wholly unlike those for children, must lean heavily on reasoning, for adults cannot remember as well as children can. They showed that adults want to read about the serious questions of life and will not spend much time in reading children's primers.

So, in a hundred languages, missionaries have prepared a totally new kind of lesson for adults only. All these lessons employ clever schemes for teaching the pronunciation of syllables in a few hours of study, after which adults can pronounce any word they have ever used in conversation; and they are reading, slowly but intelligently, anything they have ever spoken.

Missionaries have also proved by experiments that if you want to make the world literate, you must teach people to read in their own native language. Half the non-Christian countries have been trying to force illiterates to learn to read in languages and dialects they could not speak! It is as if we tried to teach our six-year-old children to read Latin but not to read their own English. That, by the way, is what Europe did in the dark ages—and 95 per cent of the people were illiterate!

Missionaries have been pioneers in introducing a very simple style in newspapers, magazines, and books—easy words which illiterates could understand. All the backward countries have a high-brow classical vocabulary for writing which is entirely different in words and grammar from the language they use in speaking: that is one of the

(*Continued on page 31*)

Departmental Suggestions

The Larger Community

By Thelma Stevens, *Executive Secretary,*
Department of Christian Social Relations and Local Church Activities

THE LOCAL CHURCH WOMAN HAS THE KEY TO THE LARGER COMMUNITY when she remembers that her neighbors are not determined by geographical location, social status, race, religion, or cultural patterns, but by common interests and needs. The world is one today in its interests and needs, even though methods of fulfillment may vary. The Christian church is the greatest agency in this larger community for bridging all differences and leading the way in building a "New Earth Wherein Dwelleth Righteousness."

What Can the Local Church Woman Do With Her "Key" During the Last Six Months of 1943?

1. *She can continue her interest, study, and activity in the area of post war planning.* If the packet, "Planning for Peace," has not already been used as an approved *or* informal study, *begin* with that. A new informal study in this area may be based on one of the following either as a follow-up or as a *next* step.*

Six Pillars of Peace, a handbook for studying the six political propositions that underlie A Just and Durable Peace. Price, 25 cents, Federal Council of Churches, 297 Fourth Avenue, New York, N. Y.

Christian Bases of World Order. (The Merrick Lectures at the Delaware Conference, 1943.) Price, $2, The Methodist Publishing House.

The Church and World Order—Study Guide. Price, 15 cents, The Methodist Publishing House.

Agenda for a Post War World, by J. B. Condliffe. Price, $2.50, The Methodist Publishing House.

2. *She can continue to make her society and church a "Center of Good Will."* At this point note specifically the suggestions under "Social Action" in the leaflet "Activities for 1943." As a next step an informal study and series of forums or discussions may be based on one or more of the following, heading up in practical action that builds Christian attitudes in church and community life:

Unity—A Challenge to American Democracy. Findings of the conference on the Status of Minority Groups in a Christian Democracy. Price, 25 cents. Order from Literature Headquarters.

The Role of the Races in Our Future Civilization. A symposium published by the League for Industrial Democracy. Price, 50 cents. Order from Literature Headquarters.

Brothers Under the Skin, by Carey McWilliams. Price, $3, The Methodist Publishing House.

3. *She can place greater emphasis on the church's opportunity to co-operate with the Federal Government in the resettlement program for Japanese family groups now in Relocation Centers.* For specific suggestions and helps write Mr. George Rundquist, executive secretary of the Wartime Service Commission on Japanese Resettlement, 297 Fourth Avenue, New York, N. Y. This resettlement process is moving all too slowly. Informed, sympathetic church women can give the movement a greatly needed impetus as they pave the way for integrating these Japanese-Americans into a wholesome, happy community relationship.

Even as we project our power toward making the Resettlement Program effective, we must also work on the larger program of repeal of the Oriental Exclusion Act as it relates to all Oriental peoples. This is a crucial step as we build the atmosphere for a post war world community of good will.

4. *She can increase the concerted church and community effort to combat the growing evil of alcohol consumption among both civilian and armed forces.* Such matters as rationing of alcoholic beverages, the rising tide of delinquency, absenteeism of employees, the enforcement of the Anti-Canteen Law, and many other matters need the careful study of Christian churchmen. The following illustrates how the State of Maine combated liquor ads:

The makers of alcoholic beverages who have been conducting a great advertising campaign to break down the moral and religious convictions against drinking of intoxicants in small towns and rural districts of the several states, struck a snag in the state of Maine which suggests the way in which this insidious activity may be dealt with either by laws already on the state statute books or protective laws that might be enacted in each state. When this advertising campaign, initiated by the Conference of Alcoholic Beverage Industries, began in the state of Maine, the Superintendent of the Christian Civic League of that state, Frederick W. Smith, made a complaint to the attorney general that such advertising came under the purview of the corrupt practices act which requires not only the name of the organization to be attached to the "ad" but also that it be attached to the "ad" conspicuously with the address of the organization and the name of the president or secretary of the organization. The attorney general notified the newspapers of the state of Maine that such information *must* appear attached to such advertisements. Whereupon, the makers of such alcoholic beverages, rather

*Order these materials from addresses given above. Do not order of Literature Headquarters unless so stated.

than put the name of their officers and a New York City address under the "ad" cancelled all contracts in the state of Maine, saying that the attorney general had "forbidden" the advertising—*The Voice.*

5. *She can interest more church groups in their responsibility for new neighbors working in defense plants in their community.* A recent publication entitled, "How Church Volunteers Meet Today's Challenge in Defense Communities," will be a valuable guide for church volunteers beginning such a program. This may be secured for ten cents each from The Christian Commission on Camp and Defense Communities, 297 Fourth Avenue, New York, N Y. The Handbook on "Wartime Services of the Churches" will also offer invaluable suggestions. Order from Literature Headquarters, ten cents per copy.

6 *She can work with her pastor and other church community agencies to strengthen family life in these days of tension and unrest.* Family life has been shaken today as never before. The absence of fathers in armed forces and war industries, the increasing number of employed mothers, the shift of families to new communities, overcrowded living quarters, inadequate recreation and school facilities —all have contributed to the breakdown of family life. "For the country as a whole the FBI reports arrests of girls under 21 years increased 55.7% in 1942 over 1941. Arrests for prostitution increased 64.8%. Other sex offenses increased 104.7%; vagrancy, 124.3%; disorderly conduct increased 69.6%." (Information Service, May 1, 1943. Price 5 cents, 297 Fourth Avenue, New York, N. Y.) In addition to Information Service the following items will give valuable background study material:

Community Action for Children in War Time, Children's Bureau, Washington, D. C.

Youth in War Time Agriculture. Price, 5 cents, Home Missions Council, 297 Fourth Avenue, New York, N. Y.

Moral Goals for Modern Youth. Price, 15 cents. Social Action, 289 Fourth Avenue, New York, N. Y.

Women At Work in War Time. Price, 10 cents. Public Affairs Committee, 30 Rockefeller Plaza, New York, N. Y.

Morals in War Time. Chicago Round Table, University of Chicago. Price, 10 cents.

7. *She can interpret consumers' needs in terms of all people in the community, seeking to enlist the full understanding and co-operation of church groups in stabilizing the democratic process of providing necessary food and other items to all people alike at fair prices.* The Group Services Branch of OPA is in the process of launching a nation-wide educational program to help housewives interpret the new ceiling prices in an effort to protect the consumer and stabilize prices. Mass meetings for housewives are being planned throughout the country, and will be held before this magazine reaches you. Co-operation in these plans may be one way of "continuing their work in the field of consumer education and equipping themselves to help in education for wise buying under price control and rationing programs." (Activities for 1943.)

8. *She can keep alert to important national and state and local legislation that affects general welfare and looks toward a better post war world.* Please note the section on "Legislation" in "Activities for 1943" as illustrative of legislative emphases today. From time to time specific matters have been called to your attention through THE METHODIST WOMAN and by letters to conference leaders, who in turn contacted local groups for action. Let us be ever on the alert and *ready* to "vote" our convictions! *Do you have 100 per cent of your church members registered and ready to vote?*

9. *She can work to create a more widespread interest in the New Approved Study Courses, remembering that every course should lead to some specific action, build more Christian attitudes, strengthen bonds of community understanding and action, interpret the missionary enterprise in terms of changing world needs, and undergird the spiritual life of the church.* Jurisdiction and Conference Schools of Missions and Christian Service will give special attention to courses on "The Church and America's People" and "Christian Ventures in Learning and Living" and "The Problem of Suffering." Each of these approved studies relates itself to some phase of Christian Social Relations and Local Church Activities in its outreach into the World Community.

We Hold the Torch of Freedom High

MARTHA JEANNETTE DANIELS

We hold the torch of freedom high;
For her our brave men live and die.
For her our men go down in ships,
And prayers are heard from human lips.

Our sons go out with courage bold,
As did our sons in days of old;
To battle's front—they know not where—
On land, or sea, or in the air.

Then let us make a lasting peace,
So wars of men forever cease.
Our sons shall see for what they fight
And carry on to guard the right.

The world is now a little space
Where each of us may find our place;
And hold the torch of freedom high—
A faith in God that cannot die.

"Keyed" for Service

Dear Local Society:

While January is the proper time for starting the year's activities in the local society with the newly elected officers, the pledge service, and the new program, it is quite necessary after the lull of the summer season, and in some societies complete suspension of activities, for the officers to get together in August to review the achievements of the past months and to plan to start the fall work in September with a new impetus. A chart showing what has been done by each officer and secretary is a good way to visualize what has been accomplished, adding to these the unfinished tasks as the chart is studied. Following this review and appraisal by the officers, the president should make a clear and concise statement of the results of the meeting to the society at its regular meeting in September.

The autumn season is the harvest period, not only in nature but in our Woman's Society as well. It is the time of in-gathering, of pulling up the work where it is down, and for exerting extra effort to bring the year to a successful close in every line of activity.

If I did not have a deep conviction on this matter I might feel it trite to call your attention again to the value of strengthening the organizational work through the "Seven Keys to Progress." Whether the local society uses the poster or not is optional, but the fact remains that these Seven Keys represent promotional processes which are fundamental to the very life of the local society. They are vital in strengthening the major organizational activities. Please make these *must be done* items during the remaining months of this year. Even though your society hasn't been interested in trying to achieve the Keys yet this year, it is not too late to make an intensive effort from September until the close of the year.

Finance

We would like to emphasize especially Key V, which stresses increased giving through stewardship education. Is your society consistently using this method? Remember, stewardship is basic in Christian education.

Then, too, we want to urge the importance of the Finance Committee in the local society. This committee should get together in advance of the September meeting and review carefully its duties as outlined on page 33 of *The Revised Guide* and then discuss how best to discharge these responsibilities in the light of the unfinished financial obligations of the society for 1943. A very careful review of the list of those who have pledged should be made and if there are members who have not paid anything on their pledge for 1943, or those who have pledged nothing, they should be visited and urged to fulfill their obligations.

Have you thought what it would mean to your society and to the Division if each local society in this organization would honor its president, minister's wife, or some devoted member by purchasing an Adult or Honorary Membership? Then what about memorial members? Isn't there someone whose memory your society should perpetuate in this way?

Week of Prayer and Self-Denial

If the significance of this observance is to be really understood, it is important that careful planning be done a long time in advance of the event. May we urge that wherever possible, local societies plan for more than one day for this observance in October, preferably the entire fourth week. The spiritual refreshment which will result will be worth all the time that can be spent in this effort to deepen the spiritual life of the individual members. You know how this can best be done in your society. Make it also a "must" on your schedule of fall activities.

For This Hour

Christian service is the most vital contribution women can make today to save our chaotic world. Are we going to face the tasks before us with courage and determination, or are we going to shift the responsibility upon someone else? Can we say in honesty and sincerity, "Now God be thanked who hath matched us for this hour," and in the belief that God has given us a task to perform and the strength to carry it through, face these tasks unflinchingly?

"Be strong! We are not here to play, to dream, drift:
We have hard work to do and loads to lift;
Shun not the struggle; face it—'tis God's gift.
Be strong, be strong!"

—*Maltbie D. Babcock.*

Yours in fellowship of service,

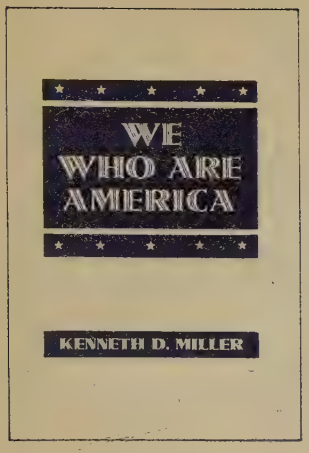
Mrs U. F. DeVinney

Secretary of Organization and Promotion.

Education and Cultivation

By Mrs. Helen B. Bourne, *Secretary*

New Approved Study Courses for Woman's Societies of Christian Service [1]



Topic: The Church and America's Peoples.

Texts: *We Who Are America,* by Kenneth D. Miller. Price, 60 cents.

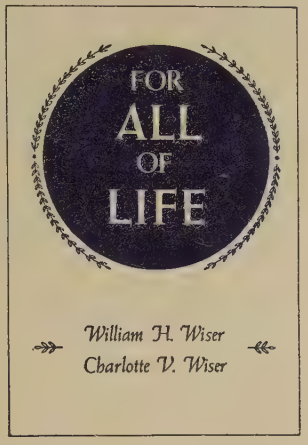
Kenneth D. Miller is a graduate of Princeton University and was trained for the ministry at Union Theological Seminary. He was sent to Europe by the Presbyterian Board of Missions where he spent the two years immediately preceding World War I in Bohemia studying language and social and religious conditions among the Czechs. Upon his return to America he directed the educational and social work of Jan Huss Neighborhood House. From 1917-1919 he worked for the Y.M.C.A. in Russia and Siberia among Czech soldiers and was decorated for this service with the Czechoslovak War Cross. Upon his return to America he worked among Slavic peoples for two years. He served for a time as member of the staff of the Federal Council of Churches in charge of relations with churches in Europe. He has been a pastor of a Presbyterian church in Madison, New Jersey. In 1936 he was executive secretary of the Presbytery of Detroit; in 1939 he was made president of the New York City Mission Society.

Unity—A Challenge to American Democracy. Findings of the Conference on the Status of Minority Groups in a Christian Democracy. Price, 25 cents.

Supplementary Reading: *Strangers No Longer,* by Annie B. Kerr. Price, 60 cents.

Annie B. Kerr has had long experience among families of the foreign-born in our cities. She was born in Chicago and obtained her elementary education at St. Margaret's (Episcopal) School of that city. She continued her studies at Lasell Seminary, Auburndale, Massachusetts, and at the Chicago Art Institute, afterwards studying a year at the Julien Academy in Paris. She traveled widely in Europe. She has had a long career of social service as visitor and club worker with the Association House Settlement in Chicago and with the Associated Charities of Pittsburgh. For fifteen years she was general secretary of the International Institute of the Young Women's Christian Association in Brooklyn. Also, she has worked among refugees under the National Board of the Y.W.C.A. in New York.

From Many Lands, by Louis Adamic. Price, $2.



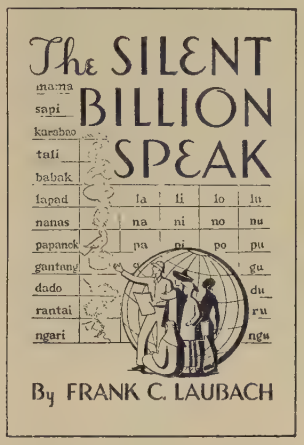
Topic: Christian Ventures in Learning and Living.

Text: *For All of Life,* by William H. and Charlotte V. Wiser. Price, 60 cents.

William H. Wiser is a Pennsylvanian by birth, a graduate of the University of Chicago, with a Ph.D. from Cornell. He went to India in 1915 as a missionary under the Board of Foreign Missions of the Presbyterian Church in the U. S. A. He is now professor of rural sociology in the North India United Theological College, Saharanpur, and director of the practical work done by his students in surrounding villages.

Charlotte V. Wiser is also a graduate of the University of Chicago, city of her birth. She has a Master of Science degree in nutrition from Cornell. She went to India in 1916. Her work in raising the standard of nutrition and health among India villagers was recognized by the government of India in the award to her of the Kaisar-i-Hind medal. She did social welfare work among mill employees of Cawnpore.

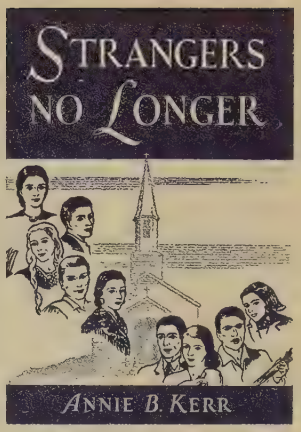
Both Dr. and Mrs. Wiser have lived for extended periods in North India villages and have made intensive studies of the social, economic, and religious life of Hindu peasants. While on extended furlough in America they have been studying ventures similar to their own now being undertaken by missionaries of many races and countries in the effort to bring the Christian gospel to bear on all of life.



Supplementary Reading: *The Silent Billion Speak,* by Frank C. Laubach. Price, 60 cents.

"One Hundred Thousand Learn to Read!" That was the headline in a Philippine newspaper a few years ago which called attention to a man now known internationally as the "Apostle of Literacy." He is an American. He is an author, educator, psychologist. He is a Christian missionary. His name is Frank C. Laubach, Ph.D. We are quoting from a newspaper release in the autumn of 1941, advertising a dynamic missionary speaker:

"Hailed by some as the 'Miracle Man of the Moros,'" this release goes on to say: "Frank Laubach is unques-



Together We Build America, by John R. Scotford. Price, 25 cents.

For Young People, *Strong As the People,* by Emily P. Simon. Price, 60 cents.

Fun and Festival Among America's Peoples, by Katherine Rohrbough. Price, 25 cents. (Also included in Youth Packet.)

[1] All books, unless otherwise noted, may be secured from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. (See page 32.)

tionably the best-loved man in Northern Mindanao, home of the still fierce and once continuously warlike Moslem Moros. He is their friend—and they know it. He understands their psychology. He has invented an alphabet whereby they can learn to read and write in an incredibly short time.

"This work of literacy begun by Dr. Laubach in the Philippines among the Moros did not stop there. Neighboring provinces in the islands saw the barometer of literacy rising in Mindanao, and the governor general, senators, and educators throughout the Philippines studied the plan and asked Dr. Laubach's help on other dialects.

"Then calls came from other lands: from India—where he has been twice; from Ceylon, Malasia, Turkey, Africa, Mexico, South America. He has worked on charts in Hindi, Marathi, Telegu, Tamil, Urdu, Dholo, Swahili, and other dialects. Some forty languages had his system adapted to them!"

Christian Adult Education in Rural Asia and Africa, by T. H. P. Sailer. Price, 75 cents.

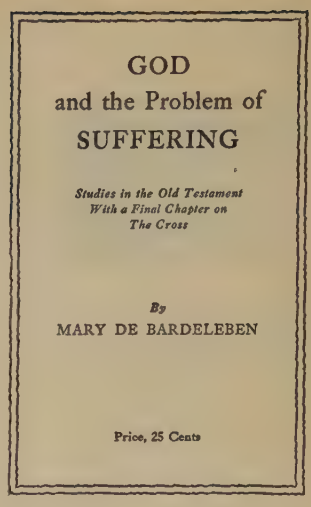
Into All the Villages, by Willis Lamott. Price, 60 cents. (Pictorial leaflet.)

Topic: The Problem of Suffering.

Texts: *The Bible.*

God and the Problem of Suffering, by Mary De Bardeleben. Price, 25 cents.

Mary De Bardeleben was born in Alabama and will always be remembered as the first deaconess of the former Methodist Episcopal Church, South, to work among Negroes. She is the author of several Bible study books used by the Woman's Societies of Christian Service, including *Songs of the Night, Songs of Zion,* and *Great Souls at Prayer.* She has been a Bible teacher in several schools and is now in charge of the woman's department of Gammon Theological Seminary, Atlanta, Georgia, helping to train young Negro ministers.



Supplementary Reading:

**Suffering, Human and Divine,* by H. W. Robinson. Price, $2.

**Victorious Suffering,* by C. A. Glover. Price, $1.

**Christ and Human Suffering,* by E. Stanley Jones. Price, $1.

**A Guide to Understanding the Bible,* by Harry Emerson Fosdick. Price, $3.

* * *

An outline as guidance for each of these studies will appear in subsequent issues of THE METHODIST WOMAN. The courses are being taught this summer in all jurisdiction schools and one or more of them in all conference schools.

Complete lists of approved studies, additional supplementary materials, and books for reading circles and libraries may be secured from conference secretaries of missionary education and service and any other information needed for the educational work of Woman's Societies of Christian Service. All secretaries of missionary education and service should secure the new handbook from the nearest distribution office. Price, 10 cents.

*Order from your nearest Publishing House.

In Memoriam

Miss Edith T. Swift, retired, died on May 13, 1943, in Elizabeth, New Jersey. She was a missionary of the New England Branch of the Woman's Foreign Missionary Society from 1902 to 1914, when she taught in Crandon Institute, Rome, Italy. Following her retirement Miss Swift spent twenty years as a member of the staff of the Lincoln House, a well-known social settlement in Boston. She was born in Provincetown, Massachusetts, on May 29, 1879, and graduated from Boston University in 1902.

On May 8 a cable from Chengtu, West China, brought the word that *Miss Grace Manly* had died that morning of typhus fever. There has not been time for any further particulars to reach us.

What a great shock this news is, and what a tremendous loss to our work in China! Grace was uniquely qualified to become a most valued and beloved missionary. She was born in China, and after her education in America she and her sister, Marian, returned to work in that land which they knew so intimately and loved so well.

Our hearts go out in loving sympathy to her sister, Dr. Marian, in Chengtu; her brother in Africa; her parents in California, and her colleagues and many friends.—ESTHER B. STOCKWELL.

Miss Martha Morgan, a retired deaconess residing at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, passed away May 12 after a very short illness. Her funeral service was held at the Rest Home and burial in Mt. Prospect Cemetery.

Miss Morgan was a graduate of the Training School in Kansas City and spent twenty-five years of her deaconess life working in Duluth, Minnesota; Detroit, Michigan; St. Louis, Missouri; Cleveland, Ohio, and Washington, D. C.

THE METHODIST WOMAN of February, 1941, contained the story of *Miss Mary Reed.* For this world that story ended on April 4, 1943. Miss Reed died in her home in Chandag Heights, India, after nearly a month of acute suffering.

Mary Reed was born in Lowell, Ohio, December 4, 1854, graduated from Ohio State Normal in 1878, and was sent to India by Cincinnati Branch of the Woman's Foreign Misionary Society in 1884. During her first furlough she was found to have leprosy. She returned to India and gave the rest of her life to the service of lepers. Her own case was arrested, but she lived apart, superintending the leper asylum which she built on the ridge above the beautiful Shor Valley, three days' journey by mountain paths from Almora in the Himalayas. She introduced the most modern treatment for her lepers, she supervised their homes and little farms, taught them the Bible, built them a lovely chapel, and did such a magnificent all-around job that the government of India awarded her its highest honor, the Kaiser-i-Hind Gold Medal. She had not been down to the Plains for more than twenty years, but she kept keenly aware of the outside world through wide and constant reading. She never stopped giving herself, and in her last painful days her great regret was that she was useless. Not only her lepers, but all those others to whom her life has been an example of steadfast sacrifice, rise up and call her blessed.

Wesleyan Service Guild

Marion Lela Norris, *Secretary*

OUR LOCAL ACTIVITIES

"THUS far we have made only a beginning in regard to the youth-delinquency problem in our community," writes the president of a Guild. "Perhaps it would be well to begin by telling a little about our city. In normal times the population is over 34,000, and there are a fairly large number of foreign-born and Negroes. No one knows the population today, for we are located near a naval training station and an army camp. In addition, our industries have attracted many defense workers. It would be fair to say that many of our educational and social agencies were inadequate before the war, and now that inadequacy is greatly intensified. I need not go into the problems to be found in a community in such circumstances.

"At a recent Guild cabinet meeting, the chairman of our committee on Christian social relations and local church activities brought up the subject of increasing juvenile delinquency. She thought the Guild should be interested in this situation, and most of us agreed with her. We discussed the problem and decided to do a little investigating.

"During the next week or two, cabinet members interviewed many key people, including our minister, Y.M.C.A. and Y.W.C.A. secretaries, leaders of Big Sisters, Girl Scouts, and other youth groups, the local librarian, etc., and learned in detail what the situation is. Then a meeting of our committee was called. Our minister and his wife, and two members of the Woman's Society of Christian Service met with us. We discussed possibilities and all agreed that we ought to do something, but no one was certain what we could do. As a result we devoted half of our next regular Guild meeting to a panel discussion on the youth problem. Three Guild members presented some of the causes of juvenile delinquency, such as broken homes, wartime living, working mothers, high nervous tension, the 'teen-age attitude that 'nothing matters,' restlessness and truancy among the grade- and high-school pupils, the lure of military encampments, and the problem of girls coming to the community for war work. We emphasized the need for volunteer workers with young people and urged Guild members to find time to give to this work.

"Our committee chairman and I were invited to attend a meeting sponsored by the city ministerial association to press for enforcement of the city's curfew law. Church leaders, aldermen, city officials, school officials, and representatives of such organizations as the 'Y' attended. A letter was sent from the meeting to the city council.

"Our next move will be to join a group of agencies interested in child welfare and organized under the OCD. This group has monthly meetings and has already succeeded in bringing a full-time social worker from the State Department of Welfare to our city. This new worker was a guest at our last Guild meeting and we have offered her our fullest co-operation in any project where we can be useful."

They are using such materials as the following:*

HOW CHURCH VOLUNTEERS MEET TODAY'S CHALLENGE IN DEFENSE AREAS. Inter-Church Committee for Volunteer Service, 297 Fourth Avenue, New York, N. Y. (15 cents).

INFORMATION SERVICE, Vol. XXII, No. 18. Department of Research and Education, Federal Council of Churches, 297 Fourth Avenue, New York, N. Y. (5 cents single copies; $2 per year) **a weekly.**

SOCIAL ACTION, Vol. IX, No. 3. Council for Social Action of the Congregational Christian Churches, 289 Fourth Avenue, New York, N. Y. (15 cents single copies; $1 per year) **a monthly.**

WARTIME SERVICES OF THE CHURCH, a Handbook. The Co-ordinating Committee for Wartime Service, 297 Fourth Avenue, New York, N. Y. (February, 1943. 10 cents).

THE NEGRO AND THE WAR, by Earl Brown and George R. Leighton. Public Affairs Pamphlet No. 71. Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York, N. Y. (10 cents).

WOMEN AT WORK IN WAR TIME. Public Affairs Pamphlet No. 77. Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York, N. Y. (10 cents).

(To be continued)

*Order from addresses given here. Do not order from Literature Headquarters.

GUILD A, B C's

Reports: A—Accurate!
B—Before the deadline!
C—Complete!

SUGGESTIVE AIDS AND METHODS

KNOW YOUR CHURCH DAY, under the auspices of the one unit of the Guild, acquainted church members and friends with the organizations and activities of the church. In the morning service the message was given by two Guild members. The Board of Trustees, the Woman's Society of Christian Service, the Church School, and the Guild each had its own representative to explain briefly its purpose and plan of work. At the evening service each of the other organizations within or sponsored by the church was presented.

Another Guild changed the opening "whispering chorus" to a period of silent meditation and has had incorporated into the church bulletin the following:

"Let the people kneel or bow in silent prayer on entering the Sanctuary."

"Let the people remain in their seats until the Postlude is ended, then leave the Sanctuary without conversation."

THE GUILD PROGRAM should be reaching many more employed women today. Each unit has a responsibility which may be met by one of the following:

1. Enlarging the membership and influence of your unit of the Guild.

2. Organizing another unit in your church for a group your unit cannot reach. There are many young employed girls who should be reached *now.*

3. Starting community Guilds, either city or rural, where two or more churches co-operate in a single unit—which may eventually develop into units in each church.

"A DINNER MEETING, with the co-operation of the Woman's Society of Christian Service, was held at our church. As a result thirty-six new members were added to our Guild."

"IN THIS TOWN of about 800 people, the Guild is filling a real need. It is the only provision for business and professional women in the town—hence has opened up to other denominations, but still insists that it is Methodist in origin. They are studying community needs, and one thing they have done is to insist that the railroad paint their local depot, assuring the railroad company that if it will do this the Guild will do some landscaping and see that some attractive flower beds are taken care of by Guild members."

"IN LESS THAN A YEAR, we feel that our Guild has made great progress since its organization. Our mission project is the Navajo Indians, and we sent them a nice Christmas box, and now are planning to send another. We have also contributed to several activities in building our new church. The fellowship and spiritual value that we have received from our meetings would have been worth all our efforts if we had accomplished nothing else."

"IT HAS BEEN YEARS since we worried a great deal about money-making affairs. We just pledge as a force of habit. Of course, we have had 'lean' years and 'fat' years, but in some way the Lord sees us through."

A Christian:

"A mind through which God Thinks
A voice through which God Speaks,
A heart through which God Loves,
A hand through which God Serves."

FROM ALL ACROSS THE COUNTRY come reports of new ideas for Book Review Teas. In some units Guild members write clever invitations in rhyme; some put notices in their church bulletin. The Silver Tea idea, used with the Book Review Tea, has provided many interesting and worth-while programs. The setting and decorations are usually in harmony with the book to be reviewed. Sometimes the offering is sent to the project about which the book centers.

Unit No. 1, Wesleyan Service Guild, St. Luke's Methodist Church, Memphis, Tennessee, at their September meeting, held on the beautiful lawn of the president, Mrs. E. R. Peel

FOUR STEPS TO GUILD PROGRESS

1. Increase your knowledge of the Woman's Division of Christian Service world program through study courses and familiarity with projects assigned to the Guild.
2. Give *personal service* through co-operation with pastor and leaders of local church.
3. Assume responsibility for one yearly Sunday evening church service explaining Guild objectives. (This may not always be possible but many pastors are glad to co-operate with Guild.)
4. Increase in membership and giving.

"A MOST THRILLING AND WORTH-WHILE PROJECT" is reported by one Guild which opened a Church Nursery on Sunday mornings so that parents might feel comfortable about their little children while they attend the worship service in the Sanctuary. The Guild planned and equipped the Nursery with cribs, play pen, chairs, and other necessary articles; hung cellanese curtains over the beautiful stained-glass windows, and placed a few pictures,

including the Sistine Madonna, on the walls. A local florist furnished a vase of flowers for this room every Sunday. The Nursery was dedicated by the pastor, and at the request of the parents is kept open the year round. The Guild sees that the young mothers are in charge each Sunday.

"Stable peace and economic warfare do not mix."—Cordell Hull.

IN A SOUTHERN CITY where medical attention for little children was inadequate, four churches co-operated to open a clinic for Negro and white children, one afternoon a month, in the basement of one of the churches. The county nurse gives her services and members of the Guild arrange their time off so that they can assist her.

"WE HAD A WONDERFUL TIME at conference last week, and closed with our annual Guild banquet. This was our program:

The Guild Serves:

The Conference....Mrs. Wright, Conference President
The Jurisdiction....Mrs. Sexton, Jurisdiction President
The Division.....Mrs. Bragg, Division President
China.....Miss Jane Jones, thirty years in China

"Can anyone equal our list of celebrities?"

TO OPEN OR CLOSE A MEETING some units have written their own creed. One Guild member wrote this creed, which the unit uses at each meeting:

"O God, give me clean hands, clean words, and clean thoughts. Help me to stand for the hard right against the easy wrong. Save me from habits that harm. Teach me to work as hard and play as fair in thy sight alone, as if all the world saw. Forgive me when I am unkind, and help me to forgive those who are unkind to me. Keep me ready to help others at some cost to myself; send me chances to do some good every day, and so grow more like Christ. Amen."

Other units have found it helpful to use as ritual the words of Nancy Longenecker which appear on the back of the Membership Card.

CORRECTION: Instead of the September Picture Section announced in the News Letter, there will be reprints of an illustrated article on "Guild Defense Work in Detroit" appearing in the September WORLD OUTLOOK, available for 5 cents from the Guild office, 150 Fifth Avenue, New York, N. Y.

Every Student Secretary on the Alert!

By Mrs. Lenore E. Porter, *Secretary of Student Work*

CHANGES on the campuses will be continuing, and are already so great, a definite program of procedure cannot be given. Every student secretary must be not only capable of meeting young people but must be *on the alert* to adjust to any situation, finding avenues of approach. Within herself must be certain goals and abilities and constant desires:

1. To find ways of helping young people personally.

Never was there such a time when youth needed such undergirding spiritually as today. Give the best of literature and plenty of it. Choose the most pertinent daily devotion booklets.

2. To help young people leaving home or on campus to keep in touch with the church and *the church with young people.*

The new *Introduction Cards* to be given to the young people, and the cards to be channeled, are techniques only. Sincere cordiality and ingenuity are needed on every hand.

Introduction Card

This card is being given to young people leaving their home churches and should be presented to

Pastors, Woman's Society Secretaries, and

Church Groups on and near campuses, near camps, or in defense industry areas, and to

Chaplains and **Service Men's Christian Leagues**

THIS CARD should be retained permanently by the holder and may be presented in any part of the world. The persons issuing this card are deeply concerned for the welfare of this individual. May the one holding this card receive the cordiality of Christian friends.

3. To assist the pastors on and off the campus to meet the needs of students.

The student secretary should certainly be the qualified volunteer assistant to the pastor or student director during this war emergency. She should identify herself with him immediately. She also is an advisor to the student chairman on the world Christian community. In the case of a Methodist campus, or a campus of another denomination, she should make contacts with the director of religious activities, also the Y.M.C.A. and Y.W.C.A. secretaries.

4. To assist the pastor to *keep the ongoing religious program going* on the campus and in the hands of the church! Organize the young women!

This is the time to challenge Christian young women on the campus to unified action for the campus church and Christian ideals. The student secretary (with the pastor) should call these women together to discover, to face, and to find ways of meeting their particular situations. Military units of men and women are a variety of types—often not college caliber, unconcerned with college life or idealism. Some government funds are now available to campus Protestant Church centers through the channel of National Inter-Collegiate Christian Council, 347 Madison Avenue, New York, N. Y.

5. Plan to present the work of the Woman's Division of Christian Service dramatically and with challenge to women students on the campus (voted by the Inter-Board Committee on Missionary Education to be promoted at least once each year). Plan teas, call in nationals and others as speakers. See *Building Women Leaders.* (May be secured from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. Price, 10 cents.)

6. This is the time to acquaint students with what *the church* is doing around the world. Use maps, news items, worship centers.

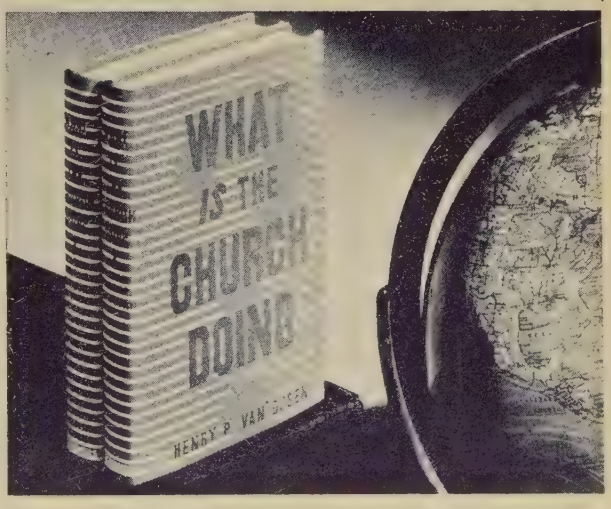
Promote an interest in the work of Christian colleges! Assist your campus centers to *adopt a fellow college abroad.* "If China today is a strategic front at a psychological moment—what a critical pivotal point these Christian colleges occupy." (*The Moment of a Thousand Years,* Dr. Y. C. Yang.) Send for booklets on the colleges to: Student Department, 150 Fifth Avenue, New York 11, N. Y.

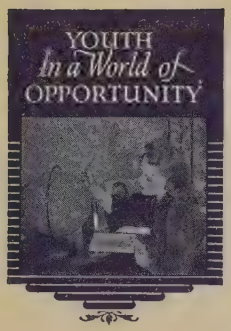
Read *What the Church Is Doing,* by Henry P. Van Dusen. (Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. Price, 60 cents.)

Remember, Christian world order must begin at home. Keep in touch with the work of the church in defense-industry areas and other home-mission centers. Use the material, *Unity, a Challenge to American Democracy* (order from Literature Headquarters; price 25 cents), and newsletters from the office of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York 11, N. Y.

There should be a Student Program packet demonstration at each conference this summer. Use January *motive.** New materials available in the fall.

*Do not order from Literature Headquarters. Secure from the Board of Education, 810 Broadway, Nashville, Tennessee.





Youth in a World of Opportunity

By Helen L. Johnson, *Secretary*

COUNSELORS of youth have the great opportunity to guide them in their thinking that they may become venturous Christians in building the world of tomorrow. Within the Youth Fellowship the Commission on World Friendship has the responsibility of plans and promotion of the missionary interests. We expect each secretary of young women's and girls' work to be well informed regarding the missionary materials that she may serve efficiently and effectively as an adult advisor or resource person in the area of World Friendship.

We urge that each local church provide some time during the year for a study of the Missionary Education Movement texts. This study may be as an elective on Sunday morning or Sunday evening, or as the study for special-interest groups of boys and girls meeting at some other designated time. It is recommended that each commission plan for such an interest group unless these materials are being used in the Sunday program. The texts are as follows:

For Seniors (15-17 years):

Home Missions

Strong As the People, by Emily Parker Simon (60 cents).

Discussion and Program Suggestions for Seniors for use with *Strong As the People,* by Edward H. Bonsall, Jr. (25 cents).

Fun and Festival Among America's Peoples, by Katherine F. Rohrbough (25 cents).

Foreign Missions

The Trumpet of a Prophecy, by Richard T. Baker (60 cents).

Discussion and Program Suggestions for Seniors for use with *The Trumpet of a Prophecy,* by Dorothy Nyland (25 cents).

For Young People (18-23 years):

Home Missions

We Who Are America, by Kenneth D. Miller (60 cents).

Discussion and Program Suggestions for use with *We Who Are America,* by Frances Dunlap Heron (25 cents).

Foreign Missions

For All of Life, by William H. and Charlotte V. Wiser (60 cents).

Discussion and Program Suggestions for Young People for use with *For All of Life,* by Edward Ouellette (25 cents).

*Order from the Board of Education, 810 Broadway, Nashville, Tennessee. Do not order from Literature Headquarters.

The missionary units which will be in the 1943-44 curriculum are as follows:

July 4-18, 1943—"Gifts From the Oppressed." (Evening—printed in *Highroad.**)

January 2-30, 1944—"The People Called Methodists." (Senior-Young People's Group Graded Lessons—printed in *Studies for Youth* and *Highroad.*)

January 16-30, 1944—"Methodists in America." (Evening—printed in *Highroad.*)

February 13-27, 1944—"Jewish Neighbors in America." (Evening—printed in *Highroad.*)

May 21-28, 1944—"Methodist Youth Working for World Friendship." (On the Methodist Youth Fund—evening—printed in *Highroad.*)

Interest groups within the intermediate department are composed of both boys and girls. Each year provision should be made for an interest group to do further work in world friendship and missions than that which is done through the study of the units in the regular periodicals. We offer for this study, in addition to the Missionary Education Movement texts, a resource booklet entitled, *The Methodist Church and America's Peoples,"* by Lois Wentworth Kirkpatrick. The following are the texts:

United We Grow, by Thelma D. Diener (50 cents).

Tales From East and West, by Margaret B. Cobb and Ezra Young (50 cents).

The girls meeting regularly in an Interest Group of Girls to study the work of the Woman's Society will use the program entitled, "Youth in a World of Opportunity." It is our hope that in this study the girls may feel the challenge of high resolve and purpose. We would give you a glimpse of the good things ahead in this study.

"A new world is being built under our noses, and we're a part of it. The world is no longer a place of great distances for the airplane, radio, and world conferences have helped all nations and peoples to have a better understanding of each other. We are helping to build right now in creating attitudes and doing those things which will make a world like today's impossible tomorrow.

"You will be the lawyers, the bankers, the engineers, the teachers, the statesmen of tomorrow. What a splendid opportunity to let your life flow through your vocation to the world."

We shall continue to use as pertinent material the helpful articles and studies in *Workshop,** *Highroad,** WORLD OUTLOOK, THE METHODIST WOMAN, *Studies for Youth,** *Classmate,** and other regular publications.

Christian Adventures in Learning and Living

Missionary Education Emphasis for Children, 1943-44

By Ruby Van Hooser, *Secretary*

To become acquainted with interesting adventures is one thing. To have such adventures is another. Children of The Methodist Church will share in both of these experiences as they take part in the study of the missionary emphasis for 1943-44—"Christian Adventures in Learning and Living"—in the United States and in other lands.

Boys and girls throughout the United States will find that many communities are made up of people from other lands who have made valued contributions to the welfare of all. They will discover how the church has helped people of these varied groups to live together as Christians, and to have a richer, fuller life. The children will become aware, too, of community life in other lands, and of the changes that come about in a community as Christians live and work there together. They will come to understand, also, the many ways in which the church is helping to make community life a happy and wholesome one, and they will wish to participate in the work that their church is doing.

Certain missionary enterprises at home and abroad have been chosen for use in the children's missionary materials as illustrations of the adventures that Christians are having as they thus learn to live and work together. In the United States these include several community and church centers serving minority groups, work in relocation centers for Japanese-Americans, and work with children in defense communities. They also comprise work in selected village and community centers in India, China, and Africa. The leaders of children will help them find out and become acquainted with other missionary enterprises in or near their own community where Christians are having adventures in learning to live and work together.

In The Methodist Church, missionary education for children is carried on in the Sunday-morning and additional sessions of the church school. A unit on "Christian Adventures in Learning and Living in the United States," for both primary and junior children, will be included in the Group Graded Lessons for January, 1944. *Child Guidance in Christian Living*** for January, 1944, will contain the notes for the teachers of each unit. Another unit for juniors, "The Church at Work in Our Community," will be carried in the Group Graded Lessons in June, 1944.

For additional sessions that will be held during January, Lina A. Rauschenberg has written a unit for primary children entitled *Friends and Neighbors.* Ida Binger Hubbard is the writer of the junior unit, *Helpers All,* that will be used in additional sessions at the same time. "Plans for Additional Sessions," in *Child Guidance in Christian Living,* January, 1944, will also contain a unit for juniors on the missionary emphasis.

Beginning with Course II, the Closely Graded Church School Courses for both primary and junior children contain missionary units that will occur at the same time, namely, in April and May.

Where the Closely Graded Courses are used, additional sessions should be held at that time. The units for these will include *Friends and Neighbors,* by Rauschenberg, for primary groups; *Helpers All,* by Hubbard, for juniors, or, for the latter, "Plans for Additional Sessions," in *Child Guidance in Christian Living* for January and May, 1944.

When monthly meetings are held, the primary children should use *Friends and Neighbors,* by Rauschenberg, and junior boys and girls, *Helpers All,* by Hubbard.

A number of attractive course books for primary and junior children bearing on the missionary emphasis have been prepared by the Missionary Education Movement. Among these, the primary reading book, *Pigtail Twins,** by Anna M. Halladay, and the reading book for juniors, *Tommy Two-Wheels,** by Robert N. McLean, will be found of special interest when the children's study is concerned with Christian adventures in learning and living in the United States. Leaders' guides for these books have been written by Florence M. Taylor and Elizabeth Hoffman Rose. The primary reading book, *Welcome House,** by Jessie Eleanor Moore, and the junior reading book, *Far Around the World,** by Grace W. McGravran, will provide good supplementary material when the children's study is concerned with Christian adventures in other lands. The leaders' guides for these books have been prepared by Jessie Eleanor Moore and Margaret Winchester.

As for other supplementary material, the World Outlook, in its issue of September, 1943, will furnish an eight-page picture section dealing with the emphasis, "Christian Adventures in Learning and Living in the United States." The December, 1943, issue of World Outlook will also contain an eight-page picture section of the subject, "Christian Adventures in Learning and Living in Other Lands." In addition to the section, "Toward Wider Horizons," that contains interesting missionary information month by month, *Child Guidance and Christian Living,* in its issues for January and May, 1944, will include picture spreads, articles, and stories bearing on the current emphasis. The Methodist Woman from time to time will also publish articles and stories that can be used in connection with the study of the missionary emphasis.†

Real adventures await the children of the church as they enter upon the study of this coming year. Secretaries of children's work, and other workers with children in the church school, will wish to make careful plans that it may be as rich and meaningful as possible.

**Order from the Board of Education, 810 Broadway, Nashville, Tennessee. Do not order from Literature Headquarters.

*See page 32 for prices.

†Juniors will like the illustrated map, in color, **Makers of the U. S. A.,** showing the backgrounds of America's varied peoples. Price, 25 cents.

The Three R's

By Maud M. Turpin

For Secretaries of Literature and Publications

"Reading and 'riting and 'rithmetic
Taught to the tune of a hickory stick?"

O no! The latest Methodist version of that ditty is—

Reading, reporting, and 'riting, too:
These three things we all must do!

That is, every Methodist woman who would be an efficient officer and a faithful member of the Woman's Society of Christian Service. For as the three R's in bygone days were considered fundamental to education, today the three Methodist R's are basic to a successful Woman's Society of Christian Service.

In the Southeastern Jurisdiction, the secretaries of literture and publications have adopted a return to the three Methodist R's as their major objectives for the current year.

Our first *"R"* is READING. Perhaps we have overstressed getting subscribers and paid too little attention to the *reading* of our magazines and our splendid literature. If everyone who subscribes to THE METHODIST WOMAN and WORLD OUTLOOK would conscientiously read these magazines "from kiver to kiver"—read not only the printed words, but *read and study* the pictures, how much more sympathy and understanding we would put into our task!

The same can be said of the literature and program material. Reading with the eye, the mind, and the heart will unfold a thrilling story of heroism, love, and devotion on battlefronts all over the world. For what is happening in these tragic times is revealing to a startled world facts and places hitherto unknown to any save the Christian missionaries.

And all this is creating an unprecedented opportunity for us on the home front to strengthen our work and cooperate with our faithful workers to greater advantage than ever before. In the Southeastern Jurisdiction we are urging—*"Every subscriber a reader."*

Our second *"R"* is REPORTING. And what a headache that is! First how to get reports; second, how to get them promptly, and third, how to secure accuracy. Promptness and accuracy in reporting are probably the *summum bonum* of all our striving. Undoubtedly the reports received do not in any sense reveal the true state of affairs as far as the extent and needs of our work are concerned. Judging by the returns which come to the office of this writer only about one third of the local societies send in any kind of report.

Another "Must" that seems important in this field is that so far as possible those reporting shall use the latest blanks. It creates confusion and uncertainty when the blanks are not uniform. And having a report blank before you for filling out, is it too much to hope that all along the line you people who report to somebody will answer each question definitely and clearly, avoiding such ambiguous expressions as "nearly all," "approximately" such and such a number? Do not leave anything statistical to the decision of the next person on the receiving end.

Then there's that third *"R."* It stands for 'RITING and is to be interpreted "publicity." For having *read* all the good things provided and having *reported* to your respective constituents, what a joy it can be to *write* about them so that readers of the church and secular press may know that we are on the job and that ours is a job of which we may be proud to tell the world.

Through the 'riting, or publicity end of our work we may give wings to the thoughts and activities of our officers, missionaries, and members of the local societies. We can literally cover the world with constructive publicity if we will take the time and trouble to familiarize ourselves with the rules and routine of news writing and releases. And that information is as accessible as a telephone message to the city editor of your own newspaper.

Methodists have always been great ones for printers' ink. One of the founder's first concerns was to provide good literature "for the people called Methodists." In fact, it has been said that a "concern for books" led to the establishment of The Methodist Book Concern—the original name of The Methodist Publishing House.

It is easy to understand the close relationship that should exist between the newspaper and the Christian worker. Interest in humanity is the common tie that binds them. And with so much of commercialism and so much of destructive matter filling the columns of our papers today, how foolish it is not to take advantage of their receptivity to religious news. We hear a lot today about "secret weapons." In publicity about the various aspects of the work of the Woman's Society of Christian Service we have a weapon at hand—an arm for defense. Let us not keep it secret but use it boldly and freely.

As far back as the time of our Lord publicity and publicity methods were largely responsible for the spread of the Christian message. The disciples were the first news gatherers and reporters and they used to advantage the methods available in their day. Shall not we, with every device of modern invention at our disposal be equally alert?

There is not an office or department in the entire woman's society that will not profit by a return to the three R's of our organization. So let us say together:

Reading, reporting, and 'riting, too—
These three things we all must do.

ATTENTION SUBSCRIBERS!

The Postmaster General is asking residents of large cities to add zone numbers to their addresses and to send postal cards to publications to which they are subscribers.

If you send your zone number to us, please quote all the key numbers that appear on your label.

We will not be able to make all these changes at once, but in due time they will appear.

MRS. GEORGE W. KEEN,
Publication Manager.

The Volunteer Woman and Her Church

By Irene Penland Cammack

*Suggestion for August Program**

A suggestion for the August program of the Woman's Society of Christian Service. Three characters are needed. The PRESIDENT *and* VICE-PRESIDENT *of a local society discuss some matters previous to an executive meeting. Seated at a table with papers before them.*

PRESIDENT: I wonder if there ever has been a time when women have been called upon to do so many different things.

VICE-PRESIDENT: What do you mean?

PRESIDENT: Women are taking men's places in business, in the factory, and on the farm while they go off to war. We are asked to help on the home front by saving waste paper, rubber, tin cans, and fats, besides helping to sell war bonds and doing Red Cross work and a dozen other things.

VICE-PRESIDENT: Yes, it does seem that we have a big task, but everyone has his job in these days.

PRESIDENT: I was thinking of all this with regard to a woman's relation to her church.

VICE-PRESIDENT: The church is asking for a great deal too, right now. I'm afraid we are falling down there in a good many ways.

PRESIDENT: Yes, I'm afraid so, too. Yet at the same time we are told that the world, both Christian and non-Christian, is looking toward the Christian way of life as the Hope of the world.

VICE-PRESIDENT: Yes, the Bishop said last week that the Christians are holding the world together.

PRESIDENT: Do you see what a responsibility that puts upon us as a Woman's Society of Christian Service? We are part of the church, you know.

VICE-PRESIDENT: I guess I had never thought much about it from that angle.

PRESIDENT: We are considered the largest woman's organization in the world, and we cannot hold that honor without realizing at the same time its responsibility.

VICE-PRESIDENT: Knowing you as I do, I realize that you have something definite in mind. May I share it with you?

PRESIDENT: I think I need someone to share it with for it is too large for any one person. Did you ever stop to think about how much we are indebted to the volunteer women of Methodism?

VICE-PRESIDENT: We have some right here in our society that we certainly can depend upon!

PRESIDENT: And there are many others like them in other societies. I recall hearing a lecturer once who had for the burden of his talk that if you wanted anything done well you had to pay the individual at least a small salary, because volunteer workers could not be depended upon.

VICE-PRESIDENT: Well, he was not far wrong.

PRESIDENT: But, look—where would our church be today if it had not been for the volunteer workers?

VICE-PRESIDENT: That's true; folk have volunteered their time, their talents, and their prayers for many years.

PRESIDENT: Do you realize that the things which you just mentioned are those required of a woman to be a member of the Woman's Society of Christian Service?

VICE-PRESIDENT: So they are. They are so inclusive that if you give those three things you have given practically everything.

PRESIDENT: We are giving special recognition to some new members this month; don't you think something should be made of this idea "The volunteer woman and her church"?

VICE-PRESIDENT: Sounds like a real challenge to me.

PRESIDENT: Of course, we could begin away back and think of the many beloved women who have long ago gone to their heavenly reward, but suppose we should confine our thoughts to the work being done right now by our women.

VICE-PRESIDENT: Would it not be interesting to make a list of the things and have it presented when we welcome our new ladies?

PRESIDENT: That would certainly give them a challenge. You take this pencil (*hands her one*) and make the list. I wish Mrs. Ward would come. As secretary of the status of women she could be a big help to us.

VICE-PRESIDENT: She told me yesterday that she intended to come a little early.

PRESIDENT: Perhaps we can start the list. Of course, we are all housewives and most of us mothers.

VICE-PRESIDENT: You wouldn't count that, would you?

PRESIDENT: Don't you think there is a great deal of volunteer service and love back of those two jobs?

VICE-PRESIDENT: Well, yes, I guess there is. A mother with a family has more personal reasons for caring deeply for the effectiveness of the church than a single person has.

PRESIDENT: That's quite true, and they are helping see that the church is doing the job, too. How many mothers do you suppose we have who are doing a specific job in the church?

VICE-PRESIDENT: We have mothers in all the departments of the church school.

PRESIDENT: Yes and in many other places, too. Let's see, we have on our list now, housewives, mothers, and church-school teachers. We have a good representation on the official board. That makes four items.

VICE-PRESIDENT: What about Sister Mary in India?

PRESIDENT: Yes, we have a missionary, and we must not forget our deaconess, Sister Annette.

VICE-PRESIDENT: Would we not count youth leaders?

PRESIDENT: Yes, by all means. That is a very important work. And I am thinking of Grandma Mitzler. She cannot do anything active, but she is opening her home for the Girls' Interest Group and that is certainly volunteer service.

VICE-PRESIDENT: Mrs. Blackburn would count here, too. You know she always gathers up the leftover church-school literature and takes it to the Mexican Mission downtown.

PRESIDENT: Our flower committee chairman did a thoughtful thing. The mission folk do not have much chance to have flowers for their worship service and she took them some for Easter Sunday.

*Additional articles will appear in August issue.

VICE-PRESIDENT: That makes ten items and we haven't said a thing about the women who do Red Cross work, call on the sick, or our Gray Ladies who help at the hospital.

PRESIDENT: Then we had some ladies who helped that family that burned out two weeks ago.

VICE-PRESIDENT: Mrs. Phillips is doing a good service, too, in giving her lecture about deceptive liquor advertisements.

PRESIDENT: Yes, and Mrs. Harris is working hard on that joint committee to take care of our juvenile delinquent problems.

VICE-PRESIDENT: Our secretary of missionary education taught that combined class on Latin America.

PRESIDENT: And then—oh, here comes Mrs. Ward

(MRS. WARD *enters.*)

MRS. WARD: You two look industrious. What are you up to?

VICE-PRESIDENT: We are making a survey and we need your help.

MRS. WARD: I'm no surveyor!

PRESIDENT: We thought it would be nice to make a list of the volunteer service being done by our local women and make some statement concerning it when we welcome our new Woman's Society of Christian Service members at our monthly meeting. Here is the list (*hands it to her*), see what you would add to it.

MRS. WARD (*reads it over*): You haven't mentioned the women who cook and serve church dinners. The quilters aren't mentioned. What about our Scout leaders?

PRESIDENT: Those are all important ones.

MRS. WARD: I suppose you would not want to mention ourselves, but the Woman's Society of Christian Service officers give a great deal of volunteer service to keep things going.

VICE-PRESIDENT: That makes twenty-some different things that our women right here in our church are doing. Do you suppose every church has as many volunteer workers?

MRS. WARD: That is the main function of the status of women secretary, to see that women do assume their rightful place in the life and leadership of the church, both at home and around the world. No doubt, when we get our survey made of new members we will find that our new women have many interests and talents that can be used to strengthen the Kingdom.

PRESIDENT: Speaking of volunteer service—how much time will you have put in on this survey when it is finished?

MRS. WARD: I have not kept track, but it does not matter so long as we can get the women interested and give them something to do. You would be surprised to find how some women are anxious to have a share in Christian service. They seem to feel it their duty. I suppose they think that it is a way to help their sons who are in service.

VICE-PRESIDENT: It will be helping them, too. If we can have a strong, active, sincere church for our boys to come home to, it will mean a great deal.

PRESIDENT: Yes, indeed. We must go in for our executive session now, but I do want to thank you women for this time we have had together. I was a bit discouraged when I first came, but the making of this list has helped me see that we really are doing a great work which can be done in no other way than by volunteer service.

VICE-PRESIDENT: Here is a poem I think goes with this idea, would you care for it?

PRESIDENT (*reads aloud*):

As a group of Christian women
We have standards to hold high.
Christian service is our motto,
May that spirit never die.

Christian Service is our watchword,
May we never stop with less.
As we give true, loving service,
Our deeds the Father will bless.

Pledge our prayers, our love, our money,
Building for the Kingdom here,
Let us strive for this one purpose
And our service volunteer.

Did you write that?

VICE-PRESIDENT: Well—yes—I did.

MRS. WARD: Another bit of volunteer service.

PRESIDENT: We are indeed indebted to the many volunteer women and their church.

Southeastern Jurisdiction

Win the Other Woman

By Mrs. Fred A. Victor, *Secretary Status of Women*

EVEN more important than raising the money to carry on the work of the Woman's Society of Christian Service, is the need to enlist every woman in our church in the work of furthering the gospel until all peoples shall come to know of God's redeeming love. The problem of how to overcome the indifference of so many of our churchwomen is a serious one but we would do well to face it and try to solve it. There are at least three reasons for this indifference:

First—many of these women lack knowledge of the work that our society is doing. We must somehow reach them with the story of what is happening on the field. We might occasionally persuade them to attend a meeting when an especially informative program has been planned. In our social contacts we often are able to pass on an interesting bit of news from the field. What we are hearing from our soldiers as they relate their contacts with missionary work ought to challenge the most indifferent member.

Second—on the part of some women this indifference is a pose to avoid assuming responsibility. It is our privilege to make these women see that with a willingness to assume this responsibility for the needy wherever they may be in this world, there is a deep and satisfying joy.

Third—many women today have a seemingly full program of activities that are more or less worth while. How can we make them see that, while all good causes should have our interest and support, our obligation to make the saving knowledge of Jesus Christ known to all peoples everywhere is still the first call on our time, our talents, and our dollars? How much we need God-given wisdom.

The task that our church faces today is a world task. We cannot partition the world and say, for these few chosen people we will work and pray. Nor can we say that just this group in our church need be responsible for sending the gospel to the uttermost parts of the world. It will be all our women carrying the whole program of our church that will win world victories.

We have a great obligation to win the indifferent woman who is our near neighbor into active service for the Master.

Furloughed Missionaries—What They Are Doing

Japan, Korea, and the Philippines

Naomi Anderson, formerly of Pyeng Yang, Korea, says that she counts herself fortunate because she has the privilege of working with Dr. J. G. Vaughan in the Associated Medical Office at headquarters in New York, where she has the joy of seeing the missionaries as they come and go. Then, too, she lives with Mrs. Velma Maynor, one of the foreign secretaries of the Woman's Division. All in all, she thinks "the lines have fallen to her in pleasant places."

Alice R. Appenzeller, 1915-1940 at Ewha College, Seoul, Korea; 1941-1942 at Scarritt College, Nashville, Tennessee. Appointed to work among Koreans in Honolulu, where she arrived last March, she writes: "A full schedule of meetings was interrupted on April 10 when I took a misstep during a blackout and broke my left ankle. This may not be total loss, for I am getting acquainted with the Korean community through their kindness. There are some seven thousand of them in the Islands, hard-working, prosperous, conscious that this is a time of crucial significance in their history, yet not knowing how best to prepare for it. Most of them have a Christian background, but many have drifted into the prevalent materialism. I see here a strategic opportunity to help these free Koreans to see that spiritual foundations are essential for the new Korea and to find and guide those who can lead when the responsibility of liberty comes to their imprisoned homeland. My brother, Dr. Henry D. Appenzeller, who was in Korea from 1917-1940, is pastor of First Methodist Church, which ministers largely to servicemen. He also serves the Korean community. For the present I am staying in his home, 1020 S. Beretania Street, Honolulu."

Upon the return from Korea of *Catherine Baker,* sciatica held her in its clutches for more than a year. This spring, however, she was able to take work in Homer Toberman Settlement, in San Pedro, California, where she has interesting classes comprising various nationalities. She writes that a small book of her poems came off the press recently.

Margaret Billingsley (Korea) is the home demonstration agent for two Arizona counties. She brings to the rural women the findings and facilities of the University of Arizona and the U. S. Department of Agriculture. Besides organizing homemakers' clubs, she gives demonstrations on such subjects as dry cleaning and pressing at home, preparation of meat alternates, *et cetera.* Her work also includes organization and supervision of 4-H clubs, teaching Red Cross nutrition classes, and speaking to many organizations and on the radio. In addition she tries to keep up church activities by teaching a Sunday-school class and speaking in the absence of the pastor.

Ethel H. Butts is completing her second year as supervisor in charge of Bethany Methodist Hospital, in Chicago. She often wishes, she says, that she had about a dozen of the splendid Korean nurses that were trained in the Pyeng Yang Union Christian Hospital, Korea. She is happy to be serving in a Methodist hospital.

During the winter *Gertrude M. Byler,* Japan missionary, teaches in one of the Wichita (Kansas) public schools. During the summer she is teaching at Bethel College, in North Newton. She writes that she has found people interested in the problems of Christianity in the Orient and appreciative of missionaries.

Anna B. Chaffin came to Frances DePauw School, Los Angeles, California, last September. The same type of work among Korean young women as president of the Woman's Seminary has made her work of administration and teaching Mexican girls interesting.

During her furlough before retirement, *Laura Chase* has been giving many talks on Japan, finding much work to do in her local society and in the hard-pressed little church, and sharing in making a home for an aged aunt left suddenly adrift. She is living in Holyoke, Massachusetts.

Mabel Cherry's last appointment was Methodist Theological Seminary, Seoul, Korea. At present she is teaching Bible and directing religious activities at Brevard College, Brevard, North Carolina. This college is located in one of the beauty spots of western North Carolina and is serving many young men and women of adjoining states.

Alice Cheney was one of the group of missionaries evacuated from the Orient in 1941. She spent a term in Scarritt taking courses in religious education and social work and then war broke out. Since the greatest need seemed to be among American-born Japanese, she has worked among them since that time. At first she went to Delano, California, but in June, 1942, the opportunity came for her to enter the camp in Poston, in the desert of western Arizona. Here she is on the government staff as assistant in the social work and adult education. She rejoices over every one of her charges who gets back into the stream of American life, and she begs all of us to stand by the people of Japanese ancestry who need our sympathy and help so much.

"Once a schoolteacher, always a schoolteacher," seems to apply in the case of *Marie Church.* Having served as an educational missionary during her happy twenty-five years in Korea, it was the natural thing for her to turn to public-school work in her beloved Oregon, where she has taught two years.

Even eighteen years at Ewha College, Seoul, Korea, had hardly prepared *Marion L. Conrow* for the multiplicity of duties which have been hers as dean of women at McKendree College, Lebanon, Illinois. Teaching, acting as hostess, nursing, sponsoring the Y.W.C.A., directing social activities, making missionary speeches, and helping young folks in this one-hundred-and-fifteen-year-old college fills every day. Best of all, it is just like the work she did in Korea.

Since October, 1942, *Kate Cooper* has been at Harwood Girls' School, Albuquerque, New Mexico, teaching religious education. After having taught Bible in Korean for over thirty years, she had to get accustomed to teaching the Scriptures in English. But she writes that it is a great joy to serve the Master in this school even though her heart still aches for those of her first love across the seas.

Since being evacuated from Nagasaki, Japan, in March, 1941, *Helen Couch* has been living at Robincroft Rest Home in Pasadena, California, where her health has greatly improved. She has taken three university extension courses and has been doing promotional and editorial work for THE METHODIST WOMAN.

H. Elizabeth Dalbey was evacuated from Korea in 1940. Since then she has given much time to speaking, but more to study. In June Scarritt College granted her the A.B.

Degree after she had completed courses there and at Kennedy School of Missions, Hartford, Connecticut. She is waiting now to go to her new field, the Belgian Congo.

Besides making a home for her father and sister in Ventura, California, *Winifred Draper,* Japan missionary, has served as a part-time visitor for the First Methodist Church of her city. She makes calls, especially in the homes of the children of the children's department of the church school, and on newcomers in the city. Her work for Japanese in the county closed with the evacuation of the Japanese in April, 1942, much to her regret.

An arrangement for the return of *Mary A. Evans* to the Philippine Islands was cancelled by the Pearl Harbor disaster. Since that time she has been on promotion work, speaking in the churches of the New England Conference whenever she has been called upon to do so. Some of her time has been given to study at Boston University School of Theology and at Scarritt College, Nashville, Tennessee, in preparation for the work of reconstruction and rehabilitation of the Philippine Methodist Church whenever the government permits missionaries to return to the Philippines.

Alice Finlay is happy living among Japanese families in and around Ontario, Oregon, an unrestricted area. She writes: "Many have sons in our army. All here work early and late helping to produce food for our nation and proving their loyalty to America. Our churches now welcome them and I have many friends who gladly mingle together as brothers and sisters in Christ."

For the past year *Ada B. Hall* (Korea) has been teaching in the high school at Nova, Ohio. A class of thirteen boys and girls has just been graduated, and she writes that it has been a privilege to have had the pleasure of associating and working with them.

Ida Hankins, over thirty years a missionary in Korea, has been loaned to the Home Department of the Woman's Division and is today teaching the primary grades at Erie School, Olive Hill, Kentucky.

Charlie Holland is working among one hundred and fifty families of permanent, freely evacuated and resettled Japanese in Adams and Weld Counties, South Platte River Valley, Colorado. She is the counselor for the Youth Fellowship, holds Bible classes for adults and young people, visits on ranches and in hospitals, speaks to Caucasian groups, and serves on the Resettlement Committee of Colorado State Council of Churches.

Mildred Hudgins writes: "The women of North Carolina have not permitted me to forget that I have been a missionary. There have been numerous opportunities to speak on Japan in local churches, at zone meetings, and at district meetings." Miss Hudgins is finishing her first year as dean of women at Louisburg College, a Methodist junior college, Louisburg, North Carolina. As adviser of the Y.W.C.A. and as a member of the faculty-student Central Religious Council, she has had a share in directing the religious life of the college. But she writes that perhaps the part she has enjoyed the most has been her class in Old Testament history.

Jeannette C. Hulbert, Korea missionary, is registrar in the boys' department of the West Side Community House, Cleveland, Ohio. This means meeting younger boys in the afternoon and older ones in the evening, checking attendance and collecting fees, supervising the game rooms and gym and halls, keeping records and making reports. It includes also some calling in the homes.

Alfrida Kostrup writes: "Since I have to be in America rather than in Korea, I am glad to have work as a nurse in a hospital in Los Angeles. I am very happily situated."

Esther Laird hopes the way will open for her return to Korea. However, knowing the great increase of illness that will follow the war, she has decided it would be wise to take nurse training. With this in mind, she is now a student nurse at Bethesda Hospital in Cincinnati. After ten months of intensive work she says she "can take it."

Due to ever-increasing war clouds, *Rubie Lee* returned to the states from Korea at the call of the government and of the Board of Missions and Church Extension. Her mother has been ill since May, 1941. Miss Lee writes that she is thankful to have the privilege of being in this country to help care for her.

Rosa May Lowder, R.N., who served twenty-five years as superintendent of nurses in Ivey Hospital, Songdo, Korea, now makes her home at No. 6 Staley Apartment, Bristol, Tennessee. Her summer months, however, are spent with her teacher-sisters at the old home place, Rutherford College, North Carolina.

Pearl Lund is busy nursing in her alma mater, in Warren, Pennsylvania. She writes: "It has been very interesting indeed to return to the active nursing world, but I do regret that it is such a busy sphere of life that I can scarcely ever accept invitations to speak on my beloved Korea and the dear friends there."

"It is a privilege and joy," writes *Alice McMakin* (Korea), "to teach Navajo Indian boys and girls of the Navajo Mission School in Farmington, New Mexico. They are lovable and responsive. My work is grade-school music, piano pupils and three chorus groups—high-school girls, junior girls, and junior boys. The grades run from pre-first through twelfth-grade high school."

In "God's waiting room," *Sadie Maude Moore,* Korea missionary, is finding her place of service in her home. It was her sweet, sad privilege, she writes, to help care for her mother for seven months before she was called home. Now she is caring for her father, who is eighty years of age. She finds some time for church work, however, and enjoys especially directing the study classes of her woman's society in Statesboro, Georgia.

Harriett Morris, Korea missionary, is at home in Wichita, Kansas.

For two years, 1941-1942, *Bessie O. Oliver,* Korea missionary, enjoyed the promotional work for Scarritt College and the Woman's Division. Since January of this year she has been at Valley Institute, Pharr, Texas. Her work is that of principal and teacher in the school and of helping the day and dormitory students to find the more abundant life. She feels that the school is doing its part in the program for better understanding and for stronger friendship between Latin America and the United States.

Azalia E. Peet is living in barracks with Japanese evacuees in the newly developed sagebrush country of eastern Oregon. The Sunday services are given in two languages for this Buddhist group. Weekday religious education for all ages, counseling on camp problems, interpreting for classes in home nursing, rug making, knitting, *et cetera,* fill the days. She feels more isolated, she says, than she did in Japan, but is very happy.

(*To be continued in next issue*)

Literacy and Literature

(*Continued from page 15*)

chief hindrances to literacy. But no writer was willing to risk his reputation as a scholar by using the "vulgar slang" spoken by illiterates—nobody until missionaries did it. Yes, there were two or three nationals who dared. One was that wonderful Indian poet, Rabindranath Tagore, in the Bengali language; and, in the last few years, Gandhi. Now all over the non-Christian world missionaries and other Christians are pioneering with little four-page news sheets—large, clear type, short articles, short paragraphs, short sentences, simple words—packed with interesting facts ignorant people need to know.

Missionaries have pioneered also in finding out what illiterates really wanted to read about, and how to write so as to give illiterates a thrill. These themes are often astonishing. For example, when illiterates in India voted on long lists proposed by themselves, these were the highest thirty themes of intense interest: weddings, smallpox, cow dung, baby's eyes, calves' diseases, rats, debt, purdah, birth control, court trials, prayer, jewelry, home medicines, itch, plague, spinning, opium, plows, Gandhiji, quarrels, water tanks, selling girls, seeds, life after death, bread baking, tricks by beggars, snake bites, shandies (dances), pilgrimages. Most of them do not know or care that a war is going on!

This simple literature provides one of the most marvelous opportunities the Christian church ever faced. A billion people are beginning to learn to read swiftly, swiftly! Nobody has provided them with literature. Whoever does so can mold those people—can have them! Are we going to furnish that literature? The missionaries and native Christians stand ready and eager to do it. The bottleneck is money, for it is going to cost a lot. Illiterates do not know how to "pay as they go" yet. Ultimately the investment will come back in immense returns—especially in souls—but the initial investment is large and the need immediate.

Freedom From Want: A World Goal, by Elizabeth E. Hoyt. Two thirds of the world's population is in want even in normal times, according to a survey presented in this pamphlet. This is the eightieth in a series of popular, factual ten-cent pamphlets issued by the Public Affairs Committee, 30 Rockefeller Plaza, New York, N. Y.

Twenty-five Excuses Answered. Sherman A. Nagel, a former missionary to China, in this volume lists twenty-five common excuses offered by non-Christians who are making excuses as to why they will not accept Christ as Saviour, and has carefully, scripturally answered these objections. Zondervan Publishing House, Grand Rapids, Michigan. Price, $1.50.

Announcements

Silver Bay—Interdenominational Missionary Conference, July 13-20. Outstanding speakers—large Methodist delegation. Register with Gilbert Le Sourd, 156 Fifth Avenue, New York, N. Y.

Camp Me-Wo-Ca and Me-Gi-Ca will be held at the Methodist Camp Ground, Lewistown, Illinois, July 5-10, 1943. These camps are sponsored by the Woman's Society of Christian Service of the Illinois Conference. Mrs. C. D. Lawson, Aledo, Illinois, dean of Me-Wo-Ca; Mrs. Lowell Hazzard, Bloomington, Illinois, dean of Me-Gi-Ca.

Taxis at Lake Junaluska

At the request of Lake Junaluska Assembly, the Office of Defense Transportation, Atlanta, Georgia, has just issued a "Special Permit authorizing certain taxi service and the operation of taxicabs in connection therewith" at our Assembly.

These taxis will meet all trains and highway busses, which arrive at Lake Junaluska between nine o'clock in the morning and one o'clock each night, and take the passengers with their baggage, at reasonable rates, to any hotel or home on the Assembly Grounds.

In addition, one of these taxis will make two round trips to Waynesville on each weekday, one trip in the morning and the other in the afternoon giving the passengers forty-five minutes or an hour in Waynesville for purchasing food and other supplies, before returning to the Lake.

The above taxi service, authorized and approved by the Office of Defense Transportation, ought to make the prospect of a summer trip to Lake Junaluska very attractive to those who cannot come this year in their own automobiles.

W. A. LAMBETH, *Superintendent*

New Books

The Long Road to Methodist Union, by Bishop John M. Moore. This significant book is a true story of how in a period of more than threescore years, a church divided became again a church united. Abingdon-Cokesbury Press. Price, $2.

I Was Made a Minister, by Bishop Edwin Holt Hughes, contains the personal record of more than seventy-five years of a life which has been from the beginning "allied to eternal causes." Abingdon-Cokesbury Press. Price, $2.50.

China's Religious Heritage, by Dr. Y. C. Yang, president of Soochow University, gives insights into the religious thought and feeling of the founders of the Eastern faiths that would be practically impossible for Western minds to perceive firsthand. Abingdon-Cokesbury Press. Price, $1.50.

Order the above books from your nearest Methodist Publishing House.

Religious Progress Through Religious Revivals, by Dr. Frank Grenville Beardsley, is a complete summation of the progress the spiritual world has made as a result of revivals. American Tract Society, 21 West 46th Street, New York, N. Y. Price, $1.50.

Freedom of the Soul, by Dr. Dwight J. Bradley, is a prophetic book and challenges all Americans to awake and see that the freedom they are fighting for depends upon their spiritual life in its broadening interpretation. Fleming H. Revell Company, 158 Fifth Avenue, New York, N. Y. Price, $1.50.

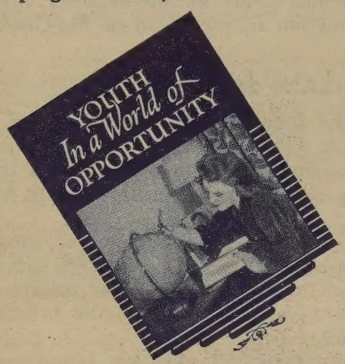
Announcing . . .

YOUTH PACKET, 1943-44

Price, 65 cents

Containing:

A program book, "Youth in a World of Opportunity," contains twelve worship services and twelve programs for an interest group of girls in the Commission on World Friendship to study the work of the Woman's Society of Christian Service, September, 1943, through August, 1944. (Single copy, 45 cents.)



Fun and Festival among America's Peoples. Folk songs and games, recipes, and festival ideas for fellowship programs. (Single copy, 25 cents.)

This is a new "Fun and Festival." The one you had last year was so popular that it was decided to use another this year.

Personnel card, etc.

Note:

In August you will complete the last program in your study for 1942-43 and will need the new program to start planning for your September meeting. It is now available. Order at once.

Third *Annual Report*

1942-1943

Price, 35 cents

For important use of, see April and May issues.

APPROVED STUDIES

1943-44

Theme: The Church and America's Peoples

For Adults and Young People:

We Who Are America.* A study and discussion book. 60 cents.

Strangers No Longer.* A reading book. 60 cents.

For Seniors and Young People:

Strong As the People. 60 cents.

For Junior High School Grades:

United We Grow.* 50 cents.

For Grades 4, 5, 6:

Tommy Two-Wheels.* A reading book. 60 cents.

For Grades 1, 2, 3:

The Pigtail Twins.* A reading book. 60 cents.

Theme: Christian Ventures in Learning and Living

For Adults and Young People:

For All of Life.* Study and discussion book. 60 cents.

The Silent Billion Speak.* Popular reading book. 60 cents.

For Seniors and Young People:

The Trumpet of Prophecy.* 60 cents.

For Junior High School Grades:

Tales From East and West.* 50 cents. Stories.

Everything Counts.* 50 cents. An expanded course.

For Grades 4, 5, 6:

Far Round the World.* Storybook. 50 cents.

For Grades 1, 2, 3:

Welcome House. Storybook. 50 cents.

For Leaders and Parents:

Children of the Church in Wartime. 25 cents.

Visual Aids:

Makers of the U. S. A.* A decorative wall map of America's peoples. (34½ x 22½). 25 cents.

Note: As we go to press, the starred titles above are in stock, but the publishers announce the others to be ready early. If you do not receive your order promptly, please understand that the book is not yet available.

See former issues for new and helpful literature.

Payments should accompany all orders. Catalogue free.

Orders for the above may be sent to your nearest address—

Literature Headquarters:

420 Plum Street . . . . . Cincinnati 2, Ohio

Distributing Offices:

150 Fifth Avenue . . . . . New York 11, N. Y.
83 McAllister Street . . . . . San Francisco, California

The retail stores of The Methodist Publishing House handle the literature of the Woman's Division of Christian Service.